THE

# DROOMME OF DOOMES DAY.

Wherein the frailties and miseries of mans life are liuely portrayed and learnedly set forth:

Deuided as appeareth in the Page next following.

*Translated and collected by George Gascoigne Esquyer.*

*Tam Marti, quam Mercurio.*

*AT LONDON*

*Imprinted by Iohn Windet, for* Gabriell Cawood: dwelling in Paules Churchyard, at the signe of the Holy Ghost.

1586.

THis worke is deuided into three partes, the firſt whereof is entituled,

*The view of worldly Vanitie:*

Exhorting vs to contempne, all pompes, pleaſures, delightes, and vanities of this life. And the ſecond part is named,

*The ſhame of ſinne.*

Diſplaying and laying open the huge greatneſſe and enormities of the ſame, by ſundry good examples and compariſons. And the third part is called,

*The Needels Eye.*

Wherein wee are taught the right rules of a true Chriſtian life, and the ſtraight paſſage vnto euerlaſting felicitie.

Hereunto is added a priuate Letter, the which doth teach remedies againſt the bitterneſſe of Death.

# TO THE RIGHT HONO-

rable, his ſinguler good Lord and Maiſter, the Earle *of Bedforde: Knight of the noble order of the Garter, and one of her Maieſties moſt honorable priuie counſel. George Gaſcoigne wiſheth much encreaſe, & long cõtinuance of Gods fauor according to his bounden duetie.*

RIght noble & my ſinguler good Lord: if I ſhould preſume (in this Epiſtle dedicatorie) to blaſome and ſet forth either your iuſt deſertes in generalitie, or your exceeding fauour & bountie towards mee in perticularitie, I might both offend your honorable eares (which are ſeldome ſeene willing to hearken vnto your owne praiſes) and much digreſſe from mine owne former courſe in writing, ſince I haue hitherto (in all my life) attained ſmall skill or grace in the arte of adulation. Let it then pleaſe your honour to reſt throughly ſatiſfied with this my ſimple acknowledging of your great goodnes, ſo much ſurpaſsing my ſmal deſerts, that I find none other meane of diſcharge, but onely to continue your faithfull ſeruant & follower. The which I proteſt to accompliſh vnto my liues end, as well towards your owne perſon & my good Ladie, as to all your poſteritie in euerie dutifull reſpect. And (my good Lorde) I muſt needes confeſſe both vnto your honour and to the whole worlde, that amongeſt a number of imperfections I finde my ſelfe guiltie of much time miſpent, and of greater curioſitie then was conuenient, in penning and endighting ſundry toyes and tryffles. So that looking backe (with inward griefe) towardes the beginning of my reckleſſe race, I find that both the time, & my dutie do challenge in mee the fruites of repentance, to be ſhewed in ſome ſerious trauaile which might both particulerly beare witneſſe of my reformation, and generally become profitable vnto others. Whereunto I was (now almoſt twelue moneths paſt) pricked and much moued, by the graue and diſcrete wordes of one right worſhipfull and mine approued friend, who (in my preſence) hearing my thriftleſſe booke of *Paſſyes* vndeſeruedly

cõmended, did ſay: That he liked the ſmell of thoſe *Paſſes* pretely wel, but hee woulde like the Gardiner much better if hee would employ his ſpade in no worſe ground, then either Diuinitie or moral Philoſophie. Vnto which wordes I thought not meete to reply much at that time, hauing learned that a raſh anſwere ſhould not be giuen vnto a graue aduiſe. But finding my ſelf therewith throughly tickled, & thereby alſo finding the great differẽce between that frind & many other, who had ſundrie times ſerued me as an Eccho with praiſes & common ſuffrages, affirming that I deſerued a Lawrel garland, with ſundry other plauſible ſpeeches not here to be rehearſed; I began ſtraightway to conſider that it is not ſufficiẽt for a man to haue a light flying Hawke, vnleſſe he do alſo accuſtome hir to ſtoupe ſuch Quarries as are both pleaſant & profitable. For if the beſt Faulkener with his beſt flying Faulcon ſhould yet continually beat the flocks of ſimple ſhiftles Doues, or ſuffer his Hauke to check always at the caryon Crowe, the pleaſure might perhaps content a vaine deſire, but the profite or commoditie woulde skarcely quite his coſt. And in like maner whoſoeuer is (by the higheſt God) endued with any haughty gift, he ought alſo to beſtow & imploy the ſame in ſome worthie and profitable ſubiect or trauaile: Leaſt in his default, he deſerue the name of an vnprofitable and careleſſe ſteward when his account is ſtrictly caſt. So then (to return to my purpoſe my ſinguler good lord) I haue of long time thought my ſelfe bounden by ſome ſerious trauaile to declare that thoſe graue and frendly words did not marche altogither vnmarked, through my mynde. And thereupon (not many moneths ſince) toſsing and retoſsing in my ſmall Lybrarie, amongeſt ſome bookes which had not often felte my fingers endes in xv yeares before, I chaunced to light vpon a ſmall volume, ſkarce comely couered, and wel worſe handled. For to tell a trueth vnto your honour, it was written in an olde kind of Caracters, and ſo torne as it neither had the beginning perſpicuous, nor the end perfect. So that I cannot certainly ſaye who ſhould bee the author of the ſame. But as thinges of meane ſhewe (outwardlye,) are not alwayes to

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be reiected, euen ſo in this olde torne Pamphelette I founde ſundry things (as me thought) written with ſuch zeale and affection, and tending ſo directly vnto the reformation of manners, that I did not onely (my ſelfe) take great pleaſure in perticuler reading thereof, but thought them profitable to be publiſhed for a generall cómoditie. And thereupon haue tranſlated and collected into ſome order theſe ſundry parcels of the ſame. The which (aſwel becauſe the author is to me vnknowen, as alſo becauſe the originall copies haue no peculiar title, but cheefly becauſe they do all tende zealouſly to an admonition whereby we may euery man walke warely & decentlye in his vocation) I haue thought meete to entitle *The Droomme of Doome/day*. Thinking my ſelf aſſured that any ſouldier which meaneth to march vnder the flagg of Gods fanour, may by ſound of this dromme be awaked, and called to his watche and ward with right ſufficient ſummons. For more perticuler proofe whereof let it pleaſe my good Lorde to vnderſtand, that I haue deuided this worke into three partes. Whereof the firſt I haue named *The Wiewe of Worldly Vanities*. Becauſe it doth verye eloquentlye (and pithily) perſwade all men to contempne the pompes, exceſſiue pleſures and delightes of this lyfe. A treatiſe which though at the firſte it ſeeme very hard and vnpleaſant, yet whoſoeuer will vouchesafe the diligent reading thereof, ſhall reape thereout no leſſe commoditie, then a body which is repleat with humors, receaueth by the medicinable purgation. The ſeconde parte I haue termed the *Shame of Sinne*. Becauſe in deede it diſplayeth and blaſoneth the deteſtable enormities thereof, and helpeth to cure the ſoule by remembrance and conſideration of the very lootheſomnes, which ſinne doth continually carrye in it ſelfe. This parte needeth not ſo much demonſtration, as it deſerueth commenda ion. And whoſoeuer doth moſt beaſtly wallow and delight in ſinne & wickedneſſe, if he beſtow but one houre in a day to reade and recorde the leſſons therein conteined, I doubt not but he ſhall reape much profit, and I ſome thankes for my trauaile. The thirde and laſt deuiſion is called *The Needells Eye*. And teacheth aſwell the right rules of Chriſtian lyfe, as alſo

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the meanes how to auoyde the crooked by pathes which leade vnto deſtruction. So that the offences once auoyded, and the mynde fully bent to goe forthwardes in godlineſſe, it ſhal bee hard to withdraw vs from performance of our poſsible duties. Vnto theſe three parts thus collected & ordred, I haue thought good to adde an olde letter which teacheth *Remedies againſt the bitternes of Death*. Being particulerlye and yet (in my opinion) eloquently and well written by the originall authors. Yea and very meete to be redde as the preſent tyme requireth. All which together drawing to a reaſonable volume, I haue now finiſhed and publiſhed in print. And aſwell becauſe I thought the light of the authors ouer bright a Candle to be hidden vnder a buſhell, as alſo for that I would make the world witnes how depe my graue friends aduiſe did ſink into my memory, but eſpecially to leaue ſome pawne of thankfulneſſe in your honourable handes, vntill I may with greater deſerte diſcharge ſome parte of ſuch infinite duties as I owe vnto your Lordſhip: I preſume right humbly to dedicate my trauaile herein vnto your patronage and holy name. Euen ſo beeſeeching the ſame to pardon my imperfections, if any (through ignorance and not for lacke of zeale) haue paſſed my penne throughout this worke. And much the rather for that in deede I haue both vſed the conference, and abyde the correction of learned Deuines, to make it the more worthy of ſo honorable a patrone. How ſo euer it be my will and deſire are very earneſt to pleaſe and profit all true chriſtians in generalitie, and to purchaſe the continuance of your comfortable fauour in perticularitie. In full hope whereof I ceaſe any further to trouble your good Lordeſhippe, but ſhall neuer ceaſe to beeſeeche the almightie that he vouchſafe long to vphold the proſperous pyllers of your eſtate to his pleaſure. From my lodging where I finiſhed this trauaile in weake plight for health as your good Lordſhippe well knoweth this 2. of *Maye*. 1576.

*Your Lordſhippes right humble and faythfull ſeruaunt* *George Gaſcoigne.*

# The first booke of the viewe of worldly vanities.

WHerefore came I out of my mothers wombe, Hier. 20.
that I might beholde sorrowe and payne? and that my dayes might be consumed in confusion. If he whom our Lorde GOD did sanctifie in his mothers wombe, did speake thus of himselfe, what shall I then saye of my selfe whome my mother hath begotten in sinne? Ah las for mée, O mother, may I well saye) wherefore hast thou begotten or conceyued me the sonne of bitter sorrowe and paine? Wherefore dyed I not in my mothers wombe? Or wherefore did I not perish, euen as sone as I came foorth of the same: Wherefore was I receiued betweene her knées, suckled with her teates, and yet borne to become meat for wormes, and fuel for Fyer? Oh that I had béene slayne in her entrals, and that she had become my Sepulcre, and her wombe had béene my last conception. Then had I béene as if I were not, transferred from the Wombe to the Tombe. Who therefore will giue me a fountaine of teares to mine eyes, that I may bewaile the miserable entrie of mans condition, the culpable proceeding of mans conuersation, and the damnable ending of mans dissolution. Let man then (with teares) consider wherof he is made, what he doth, & what he meaneth to do. Surely he shall find that he was formed and facioned of the earth, conceiued in sin, borne vnto miserie, & that he doth lewde things which are not lawfull, filthie thinges which are not comely, and vayne thinges which are not expedient. Yee shalbe made fewell for Fyer, meate for wormes, and matter for corruption. But let mée expounde these wordes more plainely: I shoulde better haue sayed, Man is formed and made of Dust, Clay, Ashes, and a matter much vyler, which for modestie I doe not name, conceiued in concupiscence of the flesh, in the feruent heate of

lust in the loathsome stinke of desire, (and that worse is) in the blot & blemish of sinne, borne vnto paine, sorrow, & feare, yea & (that which is most miserable) vnto death. He doth lewd things whereby he offendeth God, his neighbor, and himself. He doth filthy facts, whereby he defyleth his good name, his conscience and his person, and he doth vaine things, whereby he neglecteth serious, profitable and necessarie thinges. He shal become the fewel for fier, which alwayes burneth & cannot be quenched, the foode of wormes, which euer gnawe and fede vpon him, and the continuall masse of corruption which alwayes stinketh, and is filthie, odious, and horrible.

Of the vilenes of mans substance.

Then our Lorde God hath formed man of the slyme of the Earth, which is more vyle then the rest of the Elements, as it appeareth in the seconde of Genesis. Hee made the Planets and Starres of the Fyer, the blastes and wyndes of the Ayre, the Fishes and Fowles of the Water, & Man & beast he made of Earth: Then if he consider of the creatures created in the Water, he shall perceiue himself to be vile. Considering the creatures made of Ayre, he shall find himself more vile, and considering the creatures of fyer, he shall fynd himselfe most vyle: Neither shall he make himselfe equall with the heauenly creatures, nor dareth preferre himselfe before the creatures of the Earth, for he shall find himselfe equal vnto beastes, and shall acknowledge himselfe like vnto cattell, sithence thende of man and cattel of the feeld is all one, & their condition and estate are equall, neither can man do any more then a beast. From the Earth they sprang and rose, and to the Earth they shall returne togither. These are not the

Eccle. 3.

words of any worldly man, but of the wyselt euen Salomon. What is man then but slyme and dust? and thereupon hee sayeth vnto God: Remember (I beseech thee) that thou hast made mee like vnto Earth, and shalt bring mee into dust againe, and thereupon also God sayeth vnto man: Thou art dust, and shalt returne into dust. I am compared (sayth Iob) vnto Clay, and am lykened vnto Imbers and Ashes. Clay

Iob. 10.
Gene. 3.

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is made of Water and dust, and both the substances doe remaine therein, and Asshes are made of Fyer and wode, and both the substances do faile. An exprelle misterie, but to bee expounded in an other place. Then what is Clay to be prowd one? or whereof doest thou extoll thy selfe, O dust? O Asshes, whereof doest thou glory?

Peraduenture thou wilt answere, that Adam himself was fashioned and formed of Clay, and that thou art procreate of the seede of man. But he was formed out of virgin clay, and thou art procreate of seede, which is vncleane, for who can make that cleane which is conceiued of vncleane seed? What is man that he may seeme vndefyled? or that which is borne of man may seeme iust? For behold, I was begotten in iniquitie, and my mother conceiued me in sinne. Not only in one iniquitie, nor in one only transgression, but in manye iniquities, and in many transgressions, yea, euen in strange iniquities and transgressions, for there are two kinde of conceptions, one of seede another of nature. The first is made in such factes as are committed. The seconde, in such thinges as are purchased and gotten, for the parents commit in the first, and their issue doe purchase in the seconde. For who is ignorant that the act of generation (yea, euen betweene married folks) is neuer committed without prouocation of the flesh, without heate of lust, or of concupiscence, whereupon the seedes which are conceiued be vncleane, be blotted, and made corrupt, and the soule being therewith ouerflowed doth purchase the spott of sinne, the blot of gylt, and transgression, and the blemish of iniquitie, euen as liquore is corrupted beeing thrust into an vncleane vessel, and beeing once poluted, is defyled, euen by the first touche thereof. For the soule hath three naturall powers, or three naturall forces, that is to say, a reasonable power to deserne betweene good & euill, a passionate power to reiect the euill, and a power of appetite to desire that which is good. These three powers are originallye corrupted with three opposite and contrarye vices, the reasonable power

Of the vice of conception.

Iob. 14.1

Psal. 50.

by ignorance that it may not deserne betweene good & euill, the passionat power by wrath and anger, that it maye reiect the good, & the power of appetite by the concupiscence that it may desire that which is euil. The first of these vices begetteth transgression, the last bringeth forth sinne, & the middlemost ingendreth both sinne & transgression, for it is transgression to do that which is not to be done, & it is sinne to indeuor that which is not to be indeuoured. These three vices are purchased & gotten out of corrupted flesh, by three allurements, for in carnal copulation the vnderstanding is lulled on sleepe, to ỹ ende that ignorance may bee sowed, the prouocation of lust is stirred vp, to thend that anger & motion of mind may be spred abrode, & the affection of voluptuousnesse is satisfied, to thende that concupiscence may be obtained. This is that Tyran flesh the law & ruler of the members of man, the norishment of sin, the languishment of nature, and the fodder of death, without the which no man is borne, & without the which no man dyeth, the which although it passe ouer at anye time in state of accusation, yet it remaineth always in act. For if we say that we haue no sinne, we beguyle our selues, & the trueth is not in vs. O greeuous misery and vnhappie estate & condition, be-
1.Io,1. fore we sinne we are bound and wrapped in sinne, and before we transgresse, we are caught in transgression. By one man
Rom.5. sinne entered into the world, and by sinne death tooke holde of all men, for did not the forefathers eat a sower grape, & their children teeth are set on edge.

Of the weaknes of the infant. Wherefore then was light giuen to him that is in wretchednes & life lent to such as are in bitternes of the soule? Oh happie they are, which dye before they are borne, which tast of death, before they knowe what life is, for some are borne so deformed and prodigious, that they seeme not men, but rather abhominations, vnto whome nature (perhaps) shoulde much better haue foreseene, if shee had neuer suffered them to be seene, for they are demonstrate and set to shew as monsters and shewes, and some agayne lacking some of their mem-

members & sences, are borne vnperfect, to the griefe of their friendes, the infamie of their parentes, and the abashing of their neighbours. But what neede I speake particularlye of these imperfections, sithence all men generallye are borne, without knowledge, without speache, without vertue, without power: weeping, wayling, weak, feeble, and but little differing from brute beastes, or rather hauing lesse perfection in many things then they haue, for they go as soone as they be borne, but we can neither goe straight vpon our feete, no nor creepe vpon our hands if neede were.

Of the pain of childebirth & the crying out of the infant.

Wee are all borne crying that wee may thereby expresse our miserie, for a male child lately borne, pronounceth A. and a woman chylde pronounceth E: So that they say either E. or A: as many as discende from Eua. And what is Eua, but Heu, Ha? eche of these soundes is the voice of a sorowfull creature, expressing the greatnesse of his griefe, & hereupon before Eua sinned, she was called Virago, and after she sinned she deserued to be called Eua, when she heard saide vnto her, Thou shalt bring forth in sorowe and paine: for there is no paine to be compared to that which a woman abydeth in her labor. Whereupon Rachel with ouer great griefe of laboring, dyed, & at her death she called the name of her sonne Benony, which betokeneth the sonne of sorow or paine. The wife of Phinees: falling soddainly in labor, brought forth a child, & dyed withall, & euen at the instant of death, shee called her sonne Icabod. But a woman (like vnto one that hath escaped shipwrack) is sorowfull and sad, whiles shee laboreth, but when she hath brought forth a childe, then remembreth she not her paines, for ioy because a man childe is borne into the world. When she conceiueth with filth & vncleannes, she bringeth forth & is deliuered with paine & heauinesse, bringeth it vp and nourisheth it with toyle and carefulnesse, and kæpeth and preserueth it with dread and fearfulnesse.

Gen. 3.

Gen. 35.

1. Reg. 4.

Ioan. 16.

Of the nakednesse of man. Iob. 1.

Man commeth forth naked, and shall returne naked, he commeth poore, and he goeth poore. Naked (sayeth Iob) I

came out of my mothers wombe, and naked shall I returne thither, we brought nothing into this worlde, and doubtlesse we can carry away nothing. But if any man depart out of this world clothed, let him marke well what kind of clothing he bringeth, filthie to be spoken, more filthie to be heard, and most filthie to be seene.

1. Tim. 6.

What fruits a man bringeth forth.

O vile vnworthinesse of mans estate and condition and O vnworthie estate of mans vilenesse. Search the trees and the herbes of the Earth, they bring foorth boughes, leaues, flowers, & fruites. A man bringeth foorth nittes, lyse & wormes. They distill and powre out Oyle, Wyne, and Balmes, and a man maketh excrementes of spittle, pisse, and ordure. They smell and breathe all sweetnesse of smell and pleasantnesse, whereas man belcheth, breaketh winde and stinketh, for such as the tree is, such fruites it bringeth forth, and an euil tree cannot bring out good fruite. Then what is man (according to his shape and proportion) but a tree turned topsie turuey? whose rootes are his haires, the stub of the roote is his head and his necke, the bodie of the tree, is his breast, belly, and bulke, the boughes are his armes and legges, and the little branches and leaues, are his fingers and toes. This is the leafe which is tossed with the wind, and the stubble which is dryed vp with the Sunne.

Of the discommodities of age, & the shortnes of life. Sapi. 9. Eccl. 1.

In the first age of Man, it is read, that he liued nine hundreth yeares and more, but when mans life began by little and little to declyne, then our Lorde God saide vnto Noe: My Spirite shall not remaine with man for euer, because he is flesh, and his dayes shalbe one hundreth & twentie yeares, the which may be vnderstoode as well by the terme of mans life, as by the space to repent him, for from that time forthwards fewe are read of which liued any longer. But when mans life was daily more & more shortned, then was it said by the Psalmist: The dayes of his time are seuentie yeares, or if it be a strong body, foure score yeres, & then their payne & sorrow increaseth. For shal not the small number of my

Psalm. 89.

dayes

dayes be finished in smal time? Our dayes do passe away more swiftly then the webbe is cut from the weaners hand.

A man borne of a woman, liuing a short time, replenished with many miseries, commeth forth like a flower, & is plucked vp, and flyeth away like a shadowe, and neuer continueth in one estate. For now a dayes, men do liue fourtie yeres, and verie fewe do reach sixtie yeares. But if man do attaine vnto age, immediately his heart is afflicted, his head is troubled, his spirites languish, his breath stinketh, his face is wrinkled, his bodie is bowed, his eyes are daseled, his feeling fayleth, and his quickenesse quayleth, his teeth become rotten, & his eares are closed vp. Iob. 10.

An olde man is prouoked, but hardly reuoked, beleeuing quickely, and mistrustinge layserely: couetous, and greedy, heaue, and needie. Swift to speake, and slowe to heare, praysing thinges of antiquitie, and despysing what is vsed presently, blaming the time present, and allowing the time past, he sigheth and is vexed, he waxeth weake and is astonyed, as Horace sayeth: *Multa senem circum veniunt incomoda*. To conclude, neither let old men glorie against yong men, nor yet let yong men waxe insolent and disdayne olde men, for they haue beene as wee are, and wee shall one day be as they nowe are.

The Byrde is created to flye aloft, and Man is borne to bee wearyed with toyle and labour. All his dayes are full of labours and paynes, neither can his mynde bee quyet in the seilent night, and what is this but vanitie, there is no man without labour vnder the Sunne, nor without defectes and imperfections vnder the Moone, nor without vanitie vnder tyme. Tyme is the delaye of thinges subiect vnto change, the vanitie of vanities (as the Preacher sayth) and all is vanitie. O howe variable are mens studies, and howe dyuers bee their exercises, and yet they haue all one ende, and one selfe same effect, euen labour, payne, and vexation of the mynde. There is much businesse treated for Of the paines and labours of men.

all men, and a great yoke is layd vpon the ſonnes of Adam, from the day that they come foorth of their mothers womb, vntil the daye of their Sepulture, in the earth, which is mother to all liuing creatures. Let wiſe men ſearch narrowly, let them heedilye conſider the height of the Heauens, the breadth of the earth, and the depth of the Sea, let them argue and diſpute euery one of this, let them handle them all ouer, and let them alwayes eyther learne or teach, and in ſo doing what ſhall they fynde out of this buſie toyle of our life, but trauayle and paine? that knewe he by experience, which ſayed: I inclyned my heart to knowe learning, and prudence, error, and fooliſhneſſe, and I perceiued that al was labor and affliction of the ſpirite. For as much as in great wiſedome and knowledge there is great diſdaine, & he which increaſeth knowledge increaſeth alſo paine and trauaile, for although whileſt that he ſearcheth it out, he muſt ſweat many times, and watch manye nightes with ſweat and labor, yet is there ſcarcely any thing ſo vyle, or any thing ſo eaſie, that man can fully and throughly vnderſtande it, nor that hee can clerely comprehende it, vnleſſe perchaunce that is perfectly knowen, that nothing is perfectly knowen. Although euen thereby alſo doeth riſe an indiſſoluble argument. But ſurely the bodye that is corrupted doeth aggrauate and ouercharge the ſoule and mynde, and this earthlye habitation doth oppreſſe a thought that pondereth many things. Harken what Salomons opinion was vpon that point. Al things (ſaith he) are hard and difficult. No man can expreſſe them by wordes. Some man doth neither giue reſt vnto his eyes by day nor by night, and yet can he neither fynde the cauſe nor the reaſon of Gods workes, yea the more hee laboureth to ſeeke it, ſo much the leſſe ſhall he fynde it, therefore they faile in the ſearching, how narrowly ſo euer they ſearch, becauſe man may ware proude, but God ſhalbe exalted. For he which ſearcheth the Maieſtie of God, ſhall bee oppreſſed with his glory, & the more he vnderſtãdeth, the more he doubteth,

Of the ſtudy of wiſe men.

teth, yea and he ſeemeth to know moſt, which in deede knoweth leaſt. Therefore it is one part of knowledge and wyſedome to know that he is ignorant, ſithence God firſt made mã and he hath wrapped him ſelfe in ſundry & infinite queſtions.

Men roue and roame about, by high wayes and by paths, they clyme the hilles, and paſſe ouer the mountayns, they fly ouer the rockes, and couerce ouer the Alpes, goe thorough caues, and enter into dreadefull dennes. They riffle vp the bowels of the earth, and the bottome of the ſea. They mark the tydes of the floodes and wander in the woods and wilderneſſe. They put their bodies to the winde, and tempeſtes, thunders lightnings, raynes, waters, waues, ſeas, floodes, and whirpooles. They melt and ſtampe mettalles, they graue and poliſh ſtones, cut and carue woods, weane and warpe webbes, make and weare garments, buyld houſes, plant orchyards, til fields, dreſſe vineyards, heat fornaces, and ſet mils on worke. They hunt, they fiſhe, and they foule. They thinke and muſe, they counſaill and ordaine, they ſtriue and complaine, they take away and ſteale, they buy and beguile, they frowne and ſmile with innumerable other ſuch things, To heape vp riches and multiplye gaines, to get eſtimation, to extoll their dignitie and to enlarge their authoritie. And behold all theſe are but labor and veration of the minde. If you beleue not me, yet beleue Salomon. I haue (ſayd he) magnified my workes, I haue buylded houſes, planted vineyardes, made gardens and orcheards repleniſhed them with al maner of fruits and trées, I made ſumptuous fiſhepondes, from whence I might water the beds of my ſwete bloſſomes. I kept ſeruantes and handmaides, and had a greate houſholde with greate heards of cattell, and flocks of ſhéepe. Aboue all others that had bene before me in Ieruſalem, I heaped vp gold and ſiluer, and the ſubſtances of kingdomes and prouinces. I had ſinging men and Muſitians, and the delightes of the ſonnes of men, I had great pottes and pitchers, to poure out wyne aboundantly at the table and I exceéded all men in wealthe

Of the ſundry ſtudies of men.

Eccleſ. 2.

which

which had bene before in Ieruſalem. And when I turned vnto all that my handes had made, and vnto the labors and paines wherein I had toyled and ſweate in vaine, I ſawe all things vanitie and vexation of the mynde, and that no thing was permanent vnder the ſunne.

Of ſundry greefes: Iob.19.

What and how many are the cares which torment men, the thoughts which aflict them, the griefes which moleſt the, the dreads which affright them the trembling which toſſethe them, the horror which amaſeth them, the ſorrowe which conſumeth them, the heauines which ouerchargeth them, and the troubles which vexe them: poore and rich, maiſter and ſeruaunt, wedded man and Bachelor, (to conclude) good and bad, all of them are diſquieted with worldly tribulations, & troubled with worldly diſquietneſſe. Beleue him that hath had experience. For if I be (ſaith he) wicked, then of right may I ſaye: woe be vnto me, yea thoughe I be iuſt, yet will I not hold vp my head, being continually toyled with affliction and miſery.

The miſery of the poore and rich mã

The poore are preſſed with penury, tormented with trouble, thyrſt, honger, colde, and nakednelle. They ſeeme vile, they are deſpiſed, they crowch, and are ouerthrowne. (O miſerable eſtate of the begger.) If they craue, they are confounded with ſhame, but if they craue not, they are conſumed with neede. And are compelled by neceſſitie to begge. The worſte ſort of them accuſe God as vnequall, becauſe he hath not rightly deuided the wealth of the worlde, they blame their neighbour as vnequall alſo, becauſe he doth not miniſter vnto them largely, they diſdaine, murmure and curſe. Compare and marke the ſentence of the wiſe man vpon this. It were better (ſaith he) to die than to neede. Yea the poore ſhalbe odious vnto his nighbour. All the dayes of the poore are euill, for his own brethren hate him. Furthermore his friends went far from him. As is ſaid

*Cum fueris felix multos numerabis amicos.*
*Tempora ſi fuerint nubila ſolus eris.*

Fye

Fye for shame, the person is esteemed according to his fortune, whereas fortune should rather bee esteemed according to the person. A man is reputed as good as he is riche, as euyll as he is poore. Whereas he rather ought to be reputed as rich as he is good, and as poore as he is wicked. But the riche mã becommeth dissolute by superfluitie, and is vnbridled through boast and vaine glorye. He runneth vnto al that is delightful and falleth into all that is vnlawfull, yea thinges that were the attonements of faults, are become instruments of more punishment and correction. Since labour in getting, feare in possessing, and griefe in loosing thereof doe alwayes afflict and weary the minde of man, For where thy treasure is there is thy hart also, but heereof we will entreat and speake more at large hereafter. The seruaunte wayteth, is wearied with charge and office, is afflicted with stripes, and despoyled of his riches. For if he haue nothing he is compelled to haue, and yf he haue any thing, he is then constrayned not to haue. The Maisters fault is the seruaunts paine, but the seruantsfault is the maisters praye.

*Quicquid delirant Reges plectuntur Achiui.*

The wilde Asse is faine to be the Lyons chase in the dessert. So the poore are the pastures of the riche men, O extreame bondage, nature made vs free, but fortune apointeth seruitude, the seruant is constrayned to suffer and no man is suffered to haue compassion, he is compelled vnto lamentation, and no man is suffered to take any commiseration on him. So that neither is he his owne, neyther hath any other pertei ning vnto him. They are in a wretched case, which followe courts, for it is miserable to liue vpon an other mans praye & spoyle. If the Lord or Maister be cruel he must be feared. For the wickednesse of his subiectes and vassalls. If hee bee meeke, it happeneth often that he is contempned through the insolencye and pride of his seruaunt, . So that dreade afflicteth him that is seuere, and wylenesse setteth light by him that is meeke and gentle, for crueltie breedeth hatred, and Mat. 19.

familiaritye

familiaritie bréedeth contempte, familiar care wearieth, and domesticall carefulnesse molesteth. For a man must alwayes be ready armed on all sides, that he may foresée the subtilties of the malitious, propulse iniuries. terresie enemies, and defende his subiectes. Neither is the malice of one day sufficient for the same, but day vnto day vttereth paine and labour, and one night sheweth and teacheth carefulnes to an other, so that the dayes of man are called labourſome, and the nights are spent without sléepe or quiet.

Of the miſery of maried and vnmaried folkes.

If it be possible that fier might be kept from burning, then may flesh also be kept from concupiscence, for how muchsoeuer it be punished, yet can that motion of nature neuer be expelled

*Natura expellas furca, licet vſq; recurret.*

I will not (saith he) that all men vnderstand this worde, but he which can vnderstande it, let him vnderstand it, wherupon when God him selfe had commaunded that Moyses and Aaron should clothe them selues with all the reste of the apparrell pertaining to the Highpréest onely, hee gaue no commandement of the womans garments, but said, that they (thē selues) should vse the womans garmentes. when they went into the Tabernacle of witnes. The Apostle saith also: Deceaue not one an other, vnlesse it be by consent for a time, that you haue leasure to pray, and then againe, retourne vnto the same, Least Sathan tempt you for your incontinence. For it is better to mary then to burne. So that the Angels of Satan doe fight against continence, which carnally pricketh and prouoketh, kindling the fier of nature, with the blastes of suggestion, puts fewell thereunto, giueth leaue, and ministreth opportunitie. Yea the Angell of Sathan doth fighte by helpe of beauty, which soddenly séene is easily desired. Wherevpon when Dauid walked in the Tarrace of the Kings pallace, afternoone, and beheld Beersebа washing her ouer against him, he sent for her, and had her, and lay with her, for she was an exceéding faire woman. Likewise, hee which hath a wife is

Mat. 19.
Exod. 28.
1. Cor. 7.
2. Reg. 12.

care-

carefull for worldly riches, and is troubled. For he is vexed and tolled by many cares, and is deuyded and torne in peeces with sundry doubts, that he may get and administer thinges necessarye for his wife, his children, his seruauntes, and his handmaides, So that the tribulations of the flesshe haue such thoughtes. The wyfe doth striue to haue pretious Iewelles. and change of apparrell, so that her ornaments are oftentimes more worth then her housbands substaunce. For otherwyse by night and day she will morne, sighe, tattle, and murmure. There are three thinges that suffer not a man to abide in his owne house, smoke raine, and an euill wife. She: saith she (meaning by some of her neighbours wyues) goeth better apparrelled, and is better estéemed of all men. Shee will onely be loued and lauded. Affirming the loue of an other to bee the hatred of her, and the praise of an other, shee suspecteth to bee her dispraise. You must loue all that she loueth, and hate all that she hateth. She will haue the vpper hand and ouercome but she cannot abide to be ouercommen. She will not be maistred, but she aspireth to maister. She would haue power to doe all things and would want nothing.

If she be faire, she will easily be loued. If she be foule, thē is she not easilie liked. But it is hardly kept which of manye is desired. And it is grieuous to possesse that which no man will vouchsafe to haue. One soliciteth the faire with liberal giftes and rewardes, an other wooweth her by brauerye. An other by witte and pollicie, an other with merry concets, and one waye or other she is caught, which is so on all sides beseaged. An asse, an horse, a bedde, a garment, a Cuppe and a glasse are proued first and then bought. But the wyfe is scarcely seene so soone, but that she doth some wayes offend before she be maryed. And yet howesoeuer it happen, they, must be had. Whether she be foule, filthie, sicke, foolishe proude, wilfull, or what faulte so euer she haue, (but onely for fornication) a wife may not be put awaye from her husband.

Ye

Mat.5. 1.Cor.7. Yea thoughe he put her away, he can not marry an other Neyther she being put away may be maried to any other. For whosoeuer doe put away his wife, but onely for fornication, he maketh her become an adultresse, and he which marieth her, liueth in adulterye. Wherefore if a wife depart from her housband, she ought to remaine vnmaried. or else to be reconciled to her husband.

In like maner, the housband if he depart from his wife, so that the burthen of marying is ouer waighty. For as Pro.8. Salomon sayth. He is a fole and a wicked man which holdeth an adultresse. And he is the patron of vncleanesse which couereth the falte of his wife. But if hee put away his wyfe without cause he is punished because he is compelled (whils she liueth) to liue sole and continent. Wherupon the disciples of Christ did say. If such be the cause betweene man & wife, It Mat.19. is not conuenient to mary.

Who could euer abyde a companion in his cowch, For onely suspition doth vehementlie afflict a Jelious man For though it be written, they shall bee two in one fleshe: Yet the Gen.2. Jellowsie of the husband suffereth not patiently anye other in his fleshe.

Of the misery both of good and badde.

Let not the wicked reioyce (saith the Lord) for by what soeuer he sinneth, by the same he is tormented. For the worm of conscience shall neuer dye, and the fier of reason shal neuer be put out. I haue seene those which worke iniquities, and sowe sorowes and mowe them againe (by the breath of god) haue perished, & with the spirit of his wrath they haue bene consumed.

Pryde puffeth vp, enuy fretteth, couetousnes pricketh wrath kyndleth, the throte vereth, lechery and ryot dissolueth, lying shameth, and murther defileth and defameth, euen so the rest of the tokens of vices, and such as are helpers and prompters of men vnto sinne, are instruments of correction and punishment vn to God.

*Inuidus*

*Inuidus alterius rebus macrescit opimis*
*Inuidia Siculi non inuenêre Tiranni*
*Tormentum maius.*

Vice doth also corrupt nature as the Apostle witnesseth. Which saith, they vanished in their thoughts, and their foolish hart was darkned. Wherefore God gaue them ouer to the desires of their harts and to vncleanesse that they might defile their owne bodies with reproches, and they thought scorne to haue God in their knowledge. So God hath deliuered them into a reprobate sence, to doe those things which are not conuenient. But they which would liue godlie in Christe Iesus, doe suffer persecution. For the blessed did trye by experience both stripes and scornefull wordes, yea, fetterres & imprisonment. Were stoned, pursewed, tempted and died vpon the edge of the sword for the Lord. They went about in sheepes felles, in Goats skinnes, needy, afflicted and miserable For whom the world was not yet worthy. Straying in solitary places, in mountaines, and in dennes. and in caues of the earth, in danger of floodes, in daunger of theeues, in daunger of the Iewes, in daunger of the Gentiles, and in daunger of false bretheren. In labour and calamitie, in much watching in hunger and thirst, in many necessities, and in cold, and nakednesse. For the iust doth deny himselfe, and crucifie his members, together with all vices and concupiscences, that the world may be crucified vnto him. And he to the worlde. Luk.9. He hath heere no place of aboade, but seeketh diligently for Gal.3. the heauenly habitation to come. He sustaineth the worlde Heb.13 as an exile, being shutte vp in his body, as in a prysone, saying I am an inhabitour and a straunger in the earthe, as all my Psal.118 forefathers haue bene. Forgeue me that I maye bee cooled before I depart, and I will abide no longer. Alas that my Psal.119, dwelling place is prolonged. I haue euer dweiled with the inhabitantes of Cedar, and my soule hath remained with thē. Who is weakened and I am not weake? Who is weakened

Tim.3.

Heb 11

Cor,11

and

2.Cor.11 and I am not vexed. For the sinnes of the neighbors are the refreshings of the iust. This is that watering place which Caleph gaue vnto his daughter Axa in dowrie.

The life of man vpon earth, is a warfare. Yea, is it not a right warfare, when manyfolde enimies doe on euery syde assayle it? that they maye take man and persecute him, and kill him? the diuel and man, the worlde and the flesh. The diuel with vices and concupiscences, man with beastes, the worlde with Elements, and the flesh with the sences. For the flesh doth couet against the spirite, and the spirite against the flesh. But wee must not wrestle against flesh and bloud, but against the liuely breathings of wickednesse in heauenly things, and against the captaines of these darknesses. For your aduersarie the diuel, goeth about like a roaring Lyon, seeking whome hee may deuower. The fyrye dartes of the most wicked, are kindled. Death commeth in by the Windowes, the eye doeth robbe the soule, the whole worlde doeth fight against the sences, (that is) nation against nation, kingdome against kingdome, great Earthquakes in many places, pestilences, and hungers, tempestes, and terrors from heauen. The Earth bringeth foorth thornes and thistels: the Water, floods and raging tempestes: the Ayre, thunder and great wyndes: the Fyer, lightnings and flasshings. Saying, cursed be the Earth in thy woorkes, it shall bring foorth thornes & thistels vnto thee. With the sweat of thy browes, thou shalt eate thy bread, vntill thou returne to the Earth. For Earth thou art, and to the Earth thou shalt goe. The Boze out of the woode doeth lye in waight, & the best fruits are destroyed. The Woulfe and the Beare, the Leoparde and the Lyon, the Tyger and the wylde Asse, the Crocodyle and the Gryffen, the Serpent and the Snake, the Adder and the Basalisk, the Dragon and the Ceraet, the Scorpion, the Vyper, yea, Mittes, Lyse, Fleas and Ants, Flyes and Gnats, Waspes and Hornets, Fyshe & Fowles. For whereas wee are created to beare rule ouer the Fishes

Of the enemies to mā. Iob.7.

Gal.5. Eph.5. 1.Pet.5 Hier.9. Gen,3 Sap.5. Luk.21

Gen,5

Gen.1

of

of the Sea, and the fowls of the Aire, and all liuing creatures which moue the earth Now we are geuen as a pray for them and are made fode for their mouthes. For it is written, I wil send the teeth of wylde beasts against them, with the fury of Serpents and things which glyde vpon the earth,

Vnhappie man that I am, who shall deliuer me out of the body of this death? Surely man would be brought out of prison, and would departe out of his body. For the body is the prison of the soule. Whereupon the Psalmist saith: Bring my soule out of prison. No rest nor quietnesse, no peace nor securitie, at anye tyme. On all sydes feare and trembling, and on all sides labour and paine. Flesche shall be sorowfull, euen whilest it liueth, and the soule shal morne and lament ouer himselfe. Of the prison of the soule.

Who had euer yet a whole day pleasant in his delighte who in some part thereof the guiltinesse of conscience, the feare of anger fiercenesse, or the motion of concupiscence hath not troubled? whom the swelling of enuy, the earnest desire of couetousnes, or the puffing vp of pryde hath not vexed? Whome some losse or offence, or passion, hath not disquieted and to conclude, whome neither sighte nor hearing, or some thing that touched, did not offende. Of the shortnesse of mirth and ioy.

*Rara auis in terris, nigroq; simillima signo,*

Harken hereupon, vnto the saying of the wiseman: Betwéen morning (saith he) and night, thy time shalbe changed. Vaine thoughts and cogitation, doe one succede an other, and the minde is wrapped into sundry conceits. They holde the Tymbrell and Lute in their handes, and they reioyce at the sownde of the Organes, they leade their life in iollitie, and at the twincke of an eye, they goe downe into hell. Allwayes some sodeine sorrowes do succede and followe after worldly ioye: And he which beginneth in ioye endeth in griefe. For the worldly felicitie is mingled with many sorrowes and shape mishappes, as he well knewe which said: Thy laughter shalbe mingled with sorrow, and lamentation commeth

in the end of reioycing. This did the sonnes & children of Iob wel try, who whiles they did eat & drank wine in the house of their eldest brother, sodeinly a vehement wind brake in from the desart countrey, & strake the foure corners of the house, which fel downe & oppressed them all. Whereby their father said, not without iust cause: My harp is turned into lamentatiõ, & mine organ pype into the voice of wæpers & mourners. But it is better to go vnto the house of wæping & lamentatiõ then to the houses of banqueting. Giue eare & mark a wholsome admonition. In the day of reioysing & good Fortune be not vnmindful of mishaps. Remember the latter dayes, and thou shall neuer sinne.

Pro 14.

Iob 30.

Eccl.7.

Eccl. 1, Ibid.2.

Of the neighborhood of death. Eccle.14.

Allwayes the last day is the first, & yet the first day is neuer reputed for the last, & yet wee should so liue, as though wee were euer readie to dye. For it is written: Be mindfull and remẽber, that death wil not long tarrie frõ thee. Time passeth away, & death approcheth. A thousand yeares before the eyes of him that dyeth are as yesterday, which passed away. For al things to come do grow & renew, and alwaies things present do dye & fade. And whatsoeuer is past is altogither dead. Then we dye allways, as long as wee liue, and then (at length) wee leaue dying, when wee leaue to liue any longer. Therfore it is better to die vnto life, then to liue vnto death. Whereupon Salomon said: I haue more praised the dead then the liuing, & haue accounted him more then both, which was neuer borne. Life flyeth swiftly away, and cannot bee held back. and death followeth instantly and will not be stopped. This is then that wonderfull thing: that the more it groweth the more it decreaseth and the further that life procedeth, so much the nærer it draweth vnto an end.

Eccl.4

Of the terror of dreames.

The time which is granted and lent, for quiet and rest, is not suffered to be quiet. For dreames affright vs, and visions do ver & trouble vs. And though they be not in dæd sorrowful or terible, or laboursom, which dreamers do dreame, yet are they in dæde, made sorrowful, affrighted, and wearied therby.

therby. In so much, that somtimes men wæpe in their slæpe and dreames, yea, & being awaked, are yet exceedingly vered. Mark what Elephas Thematices saith vpon this point: In ỹ horrible dread of a vision by night (saith he) fear and trẽbling came vpon me, & al my bones quaked for dread, and when the spirit passed ouer in my presence, the haire of my flesh stode right vp for fear. Consider vpõ the words of Iob, which saith If I say that my bed shal yeld me quiet & comfort, & ỹ I shal be relæued whilst I talk with my self in my couch, then wilt thou terrifie me in dreames, & wilt strike me with horror in visions. Nabuchodonosor saw a dream or vision, which troubled & terrified him marueilously. And the vision of his head did amaze & ver him Many cares do follow dreams, & where many dreams be, ther are also many vanities. Dreams haue caused many men to do amisse, & they haue bẽn ouerthrowen whilest they trusted in thẽ. For often times filthy Images do appeare in dreams, by the which not onely the flesh is polluted by nightly illusions, but also the soul is therwith blotted & defiled. Wherupon our Lord God speaketh in the Leuiticall lawes, saying: If there be amongest you any man which is polluted in his nightly slæpe, let him go forth of the tents, & let him not return vntil he be washed with water in the euening. And after the Sunne set, let him returne into the tents. Dan. 2. Leuit. 15.

With how great sorrow are we troubled, & with how great trembling are we stricken when we fæle or vnderstande the losses or damages of any our friends, or dred the perils of our kinsfolk & parents? many times a whole man is more troubled with feare then a sick man is with his infirmitie. Some one man is of a voluntarie will more afflicted with the affliction of sorrow, then some other vnwilling is through ỹ force & effect of the languishing pain: that saying of the poet is true. Of compassion.

*Res est soliciti, plena timoris Amor.*

Whose breast is so brazen, or whose hart so stony hard, but hee will sigh and grone, and shed triculing teares, when hæ beholdeth the death or græuous hurt or sickenesse of his

neighbour or friende? who can refraine from hauing compaſſion on the paſſionate, or from lamenting with him that lamenteth? Ieſus himſelfe when he ſawe Mary and the Iewes that came with her vnto the Sepulcher weeping, became vexed in his Spirit, and troubled within his minde and wept.

Perceaſe not becauſe he was dead, but rather, becauſe (being dead) they reuoked him to behold the miſeries of life. But let him acknowledge himſelfe blamefully hard harted, and hardhartedly to be blamed which bewayleth the corporall death of his friende & neuer lamenteth for the ſpiritual death of his ſoule.

Of ſodaine miſhapps.

Miſhappes fall ſoddainly when they are leſt ſuſpected, or loked for. Sodenly calamitie ruſheth in at dores, ſickneſs inuadeth a man, and death ſteps in, whom no man cã eſcape. Therefore boaſt not of to morrowe, ſince thou knoweſt not to what the ende of this preſent day may bring thee to. A man knoweth not his end, but euen as fiſhes are caught with the hooke & birds with ſnares and ginnes, ſo are mẽ caught & ſnatched vp in the euill tyme. When they are come to that whereof they might long before haue bewared.

The Induſtry of the Phiſitions could neuer yet ſince the beginning of the world, ſearch out ſo many kindes of diſeaſes, nor ſo many ſundry ſortes of paſſions, as the frailtie of man could ſuſtaine & indure.

Of the innumerable kinds of diſeaſes.

Shall I terme it a tolerable intolerableneſſe, or an vntollerable tolleration? or ſhall better put them both together. For I muſt call it vntollerable, hauing regard to the bitternes of diſeaſe. And tollerable I muſt term it, ſince it is of neceſſitie to be ſuffered. So from day to day, more and more the nature of man is corrupted and made weaker. In ſuch ſorte, as many medicins which in time paſt were holeſome, are nowe (thorough the deceit of mans nature) deadly and dangerous to be receaued. For both theſe kyndes of worldes doe now waxe old. That is to ſay,

Macrocoſmus

Macrocosmus and Microcosmus which is to say, the greater world and the lesser world. And the longer that life doth linger in either of them, so much the worse is nature in each of them troubled and vexed.

What should I say of the wretched offendors, which are punished with innumerable kindes of torments? They are beaten to death with malles, they are thruste through with swords, burned with flames of fier, ouerwhelmed with stons they are twitched in péeces with tonges: and hanged vpon gibbettes, wrung with mannacles, and scourged with whippes, bounde in cheynes, fastened in snares, thrust downe into darcke dungeons. Starued with fastings, throwne downe hedlonges, drowned, flayed, and pulled in péeces, quartered and some times smothered, Those which are condemned to death die, those that are putte to the sworde must suffer therewith, those which are iudged to famishe, must sterue, and those which are put into captiuitie must indure it. Crewell iudgement, outragious punishement, and sorowfull sight to behold. They are made a pray for the Byrds of the aire, the beasts of the fielde, and fishes of the sea. Alas, alas, and alas O miserable mothers, which brought forth such miserable & vnhappie children. Therefore I haue thought good to repeate that horrible fact which Iosephus doth describe in the seege of Ierusalem.

Of sundry kindes of torments.

Hier. 15.

A certaine woman, béeing both for blood and wealth honorable, did patiently beare and abide the misery of the siege, with the rest that were fled into the citie of Ierusalem, and the tyrants did straightwayes inuade the remnant of her substaunce which she brought with her from her house into the citie: Yea, if any thing yet remained of her aboundant riches, wheerby she might poorely sustaine her with dayly foode, the Captaines of the seditious, rushing in at tymes, did take it from her by force. Whereupon the woman by this outrageous dealing, was driuen into a certaine disdaine, euen as it were into a fury. So that many times she prouoked the sedi-

Of a horrible fact that woman did to eate her owne child.

cious spoylers with reprochefull wordes and curses to haue killed her. But when as no man either of pitie or of furious fiercenesse would dispatch her, and yet as fast as she sought, for any thing to comforther, there came others which sought as fast to take it from her, and her plenty beganne nowe to faile her. Honger which stroke in her bowels, and the marrowe of her bones (beeing driuen into fury, by pinching of neede and famine) did driue most wicked councell into her minde, & armed her against the very instinct of nature. For she had a young child sucking at her pappes, whome beholding, she said: O sonne, thou art the vnhappie child of a more vnhappie mother? For in warre, famine, and spoyle, of wicked robbers and theeues, for whom shall I reserue thee: since although thou mightest hope for life, yet shouldest thou be yoked in the bondage of the Romanes. Wherefore come: O my child: and become foode for thy mother, fury and rage for these spoylers, and tyrants, an history to the posteritie of such cruelitie, as els onely should haue lacked in the ouerthrow of the Iewes. This said she killed her child immediatly, & laid it to the fier, and rosted it, whereof she eate part, and part she reserued. But behold, straightwayes the seditious spoylers rushed in, hauing smelt the smoak of the rosted meate, and thretned her with death, vnlesse she would bring forth the meate which they smelt, and she saie, I haue reserued euen the beste part for you: fetching out the rest of the childs members which she had set vp in store. But immediatly an horrible dread inuaded them, to behold it, and their tongues stoode fast in their mouthes (as it were) with the sodaine consideration of her hard hart. Then she with a terrible countenance, becomming more terrible & fierce then the spoylers earst were, said vnto them: This is my sonne, my burden, and my deede, eate you now of it, for I haue first eate of him, which I bare in my body. Be neither more pitifull then a mother, nor more tender harted then a woman. But if pitie ouercome you, and you detest the meate which I haue prepared for you, and which I

haue

haue talked before you, behold I will eate thereof againe in your presence. Herewith they being abashed and trembling, departed, and left vnto the miserable mother, this onely dish of all that she had left in Ierusalem.

Let no man trust or put confidence, that he is free from any punishment or paine. He that standeth let him bewarre that he fall not: For oftentymes the innocent is condemned, and the nocent is absolued, the godly is punished, and the vngodly is honored. Iesus was crucified, and Barrabas let lose At these dayes a man of quiet is holden for an vnprofitable man, a religious man for an hipocrite, and a simple man for a foole. For the simplicitie of the iust man is mocked and laughed to skorne as a dym shining lampein the opinion of the rich men. How sometimes the innocent is punished and the gyltie is absolued. Rom. 11.

# The seconde Booke of the Wieve of vvordly vanities

Of the blãe full and culpable proceeding of mans conuersation.

Here are thꝛée things which doe pꝛincipally affect mens mindes, riches, delightes and honoꝛs. Of riches lewdenesse, of delightes filthinesse, and of honoꝛ vainesse, doth pꝛocéde. And héereupon the Apostle Iohn saith: Loue neither the woꝛld, noꝛ those thinges that are in it. Foꝛ whatsoeuer is in the woꝛld, is the concupiscence of the flesh, and the concupiscence of such things as we behold with our eyes, and the pꝛide of this life. The concupiscence of the flesh pertaineth to voluptuous desires. Concupiscence of that wée sée pertaineth vnto the riches of the woꝛlde. And the pꝛyde of this life pertaineth vnto honours. Riches ingender and bꝛéede couetousnes and gréedie desire together, with a niggardly minde, voluptuous desires bꝛéede glottonie and lecherie, and honoꝛs bꝛéede pꝛide.

Of couetousnesse.

Then is there no thing moꝛe wicked then a couetous man noꝛ any thing moꝛe vniust & mischeuous then to loue mony. These be the woꝛdes of the wiseman: which the Apostle confirmeth saying, What would these rich men bꝛing to passe? they fall into temptation, and into the snares of the Diuell, and into many desirs which are both vnpꝛofitable and harme full: The which do plunge and dꝛowne a man in hell, destruction and perdition. Foꝛ couetousnesse is the roote of all euils. it committeth thefles, and sacrileges, it exerciseth spoylinge taking of prayes, it maketh warres and committeth murders and manslaughters, it lieth and selleth with simonye, it craueth and receaueth vniustly: it deuyseth crafles and vseth subtelties, it faileth conenaunt and breaketh othes, coꝛrupteth witnesses, and peruerteth the Iudge in his iudgements.

Of vniuste rewardes

Loke in that euangelicall Pꝛophet Esay, where he saith: All men loue rewards and follow bꝛibes. They giue no sentence

tence for the Orphane, & the widowes cause commeth not before them. They go not before their bribes, for they iudge not for the loue of Iustice and righteousnesse, but their bribes & rewards go before them, because they iudge for loue of money. For alwayes they followe promises, hope & liberalitie. And therefore they giue no sentence for the pupil or Orphan, at whose hands they hope neither for promise nor rewardes. O vnfaithful Princes, & themes fellowes, whosoeuer you be, that loue rewards, & followe bribes. You shall neuer shake a bribe out of your hand, vnlesse you shut couetousnesse out of your brest. It is of you, that the Prophet sayth: The Princes of that people are like vnto wolues, which grædily take their pray, and couetously followe gaynes. Their Princes did giue iudgement for rewards, and their Priests did teach for lucre, & their Prophets did deuine for money. Beholde, our Lord God by Moses, did commaund in the lawe, saying. Thou shalt constitute & appoint Iudges, & masters in all thy gates, that they may rightfully iudge the people, & neither declyne to the one hand, nor to the other. Thou shalt haue no respect vnto the person, nor his rewardes. For rewardes blynd the eyes of the wise, & charge the words of the iust. But thou shalt iustly pursue that which is iust, and thou shalt liue. Hée termeth here two things, Iust, & iustly. For some men pursue things which are iust, iustly: & some others pursue things which are vniust, vniustly: again some pursue iust thinges vniustly, and some pursue vniust things iustly.

Esay. 1.

Ezec. 2.

Deut. 16.

Woe be vnto you, which be corrupted with rewardes, or faire words, & carled away either with loue or hatred. Doe pronounce good for euil, & euil for good. Making light darkenesse & darkenesse light. Killing and mortifying soules which dye not, & reuiuing soules which liue not, for you neuer regard the worthinesse of the cause, but the worthinesse of the person. Not the life but the rewards, not iustice, but money. Not that which reason perswadeth, but that wherevnto will is affectionat. Not that which the lawe doeth determine, but

Of the acceptation of persons. Esay. 15.

that which your mind doth desire. You doe not inc lyne your mindes to righteousnesse, but you bend righteousnesse according to your mindes. Not to thend that you should lust to do whatsoeuer is lawful, but that it may be lawfull to doe whatsoeuer you lust. You haue neuer so simple an eye in you, that all the body may thereby shine and be bright. But you alway put to some leauen which marreth all your dowe. You neglect the cause of the poore man, & the rich mans cause, you follow toth and nayle. Towards the one, you extend rygor, and towards the other, you vse gentle dispensation. You respect thone with great difficultie, & thother you handle with great fauour. The one you harken vnto but sleightly, and negligently, and the other you bende eare vnto willingly. The poore man cryeth out, and no man heareth him. The rich mã doth but whisper, and euery man harkeneth. Whiles the rich man spake al men kept silence, and his wordes were extolled vp to the skyes. The poore man spake & the people saide, who is this? And if he tel them, they will ouerthrowe him. The patient man cryeth out vppon wrong and no man heareth him, he cryeth out aloud with his voice, and there is no man to giue sentence. Yea, if at any time you vndertake the poore mans cause, you delay them lingeringly. But whe you haue taken in hande the cause of the rich man, then you further it with all expedition. You despise the pore & honour the riche. These you rise vnto reuerently, but those other, you spurne from you with despight. If any man with a golden ring on his finger, & gallant garments do come into your cloyster, & a poore man also come in with a homely garment, if you looke vpon him that is wel clothed & say, sit thou here aloft, and then say vnto the poore, stand thou there, or sit down vnder the foote stoole of my fete: do you not now iudge according to your own affection, & become the iudges of wicked thoughts? for of you & against you the Prophet saith: They are magnified, they are become rich, they are wel fatted, & become greasie, they haue neither vnder taken the Orphans cause, nor giuen sentence

Math 6.

Eccle. 13.

Iaco. 3.

Hier. 5.

tence for the poore men. But it is commaunded in the lawe. That there be no respect of persons, but heare the small, as well as the great. You shal haue no respect to any mans person. For the iudgement appertaineth to God. And there is no respect of persons with God. Deut. 1. Acts. 10.

But you neither giue fauour fauourably and frankly, nor doe iustice iustly. For vnlesse somewhat be felt, nothing is delt. Neither can you giue well vnlesse you sell. Often times you deferre iustice so long, that you take more then the whole from them, which maintained the contention. Because the charges of expenses is greater, then the worth of the sentence. But what can you answer in the strict day of iudgement, vnto him which cõmandeth you saying: Frely you haue taken: & frely geue. Gaines in the coffer, bring losse and dãmage in the conscience. You catche after money but you entangle your soules. And what doth it profit a man if he gaine al the whole worlde, and purchase dampnation for his soule? Or what exchaunge shall man make for his soule? The brother shall not redeeme the brother, a man shall not appease God for himselfe, nor giue him the price of his redemption. Yee hath laboured for euer and he shall liue vntill the latter end. Geue eare, O yee rich men what the Apostle Iames sayeth against you. Goe to nowe, yee riche men: Weepe and houle in your miseries which shall happen vnto you. Your riches are putrified. Your gaye garmentes are eaten with mothes. You gold and siluer is become rust. And the rust therof shalbe a witnesse against you, and shall fret and consume your flesh like fier. You haue horded vp vnto your self wrath and anger in the latter day. Beholde and harken, the wages of your workemen which wrought and tilled your grounds, that you planted doth cry. And the noyse thereof hath pearst the eares of the Lord of Sabaoth. Therefore the trueth commaundeth: Do not lay vp for your selues treasures in earth, where rust eateth and mothes corrupt. And where theeues digge it vp and steale it. Of the selling of iustice. Math. 10. Math. 16. Psal. 48. Iames. 1. Math. 9.

O vn-

Of the vnsatiable desire of the couetous.

O vnquenchable Fyer, and vnsatiable couetousnesse, what couetous man was euer yet contented with his first desire? when he obtaineth to that which he desired: he desireth more, he alwayes setteth his ende in thinges which hée must haue. And not in things which he hath already. The eye of a couetous man in vnsatiable. And he is not to be satisfied with his iniquities. A couetous niggard shall not be contented with his money. And he which loueth riches shall receiue no fruit thereof. Yea and destruction are neuer filled. No more are the vnsatiable eyes of men. The bloodsucker hath two daughters which say, Affer Nam. Bring, for.

Eccle. 5. Pro. 27.

*Crescit amor nummi quantum ipsa pecunia crescit.*

Wherefore the couetous man cannot be satisfied.

Wilt thou (O couetous wretch) know wherefore thou art alwayes emptie, and art neuer filled? marke then. Thy measure is neuer full. Which whatsoeuer it holdeth, yet is it capable of more. But the humble mynde is capable of good. Because he which cleaueth fast vnto God, is one spirite with God. So that whatsoeuer then it holdeth, it is neuer full, vnlesse it haue God, of whome it is alwayes capable. Then if thou wilt be satisfied, leaue to be couetous. For as long as thou art couetous, thou canst not be satisfied. For there is no comparison of light vnto darkenesse, nor of Christ vnto Beliall. Since no man can serue both God, and Mammon.

1. Cor. 6.

Of the false name of riches.

O false felicitie of riches, which doeth in déede make the rich man an vnhappie child. For what is more vnhappie then the wealth and abundance of this worlde, which is called riches? The rich and the poore are oppolites, and contraries. But yet the wealth of the worlde doeth not take awaye, but bring the néedinesse. For more suffiseth sayth Salomon a little vnto a poore, then much aboundaunce vnto a riche man. For whereas much riches are, there are many also to eat the same. How many & how great are the higher powers, which haue néede? So as (by my selfe) I can often fynd experience, that wealth maketh not a man rich, but néedie.

Eccle. 5.

How many hath couetousnesse seduced. And how manye

more

more hath this miserable niggardlines ouerthrowne, & cast away. The Asse condemneth Balaam, because being ouercome with the couetousnes of their faire promises, he vndertooke to curse. The people of Israel did stone Acham, because he toke gold and siluer for the offerings. Naboth was slaine, that Achab might possesse his vyneard. Giezi was striken with leprosie because he asked and receiued siluer and golde, & garments, vnder the name of Heliseus. Iudas did hang himselfe in a halter, because he solde and betrayed Christ. Ananias and Saphyra dyed sodeinly because they went about to begyle the Apostles of the price of their fælde. Tirus did buyld his treasurie and heaped vp siluer like earth, and golde like vnto the clay of the strætes. But behold, the Lorde shall possesse it, and shal strike the strength therof in the Seas, and it shalbe deuoured with fyer. Examples against couetousnes. Num 22. Ios. 7. 3. Reg. 4. Reg 5. Zach. 9.

Why should any man go about to heape together, when he which doth heape togither, cannot long stande nor continue: for like vnto a flower he commeth forth and is shaken, and flyeth away like vnto a shadowe, neuer continuing in one estate. Wherefore should he desire much when as little may suffise him? If we haue (saith the Apostle) meat, drink, and cloth, let vs there with be contented, wherefore shoulde man sæke necessarie things with great carefulnesse, when as they proffer themselues without any great difficultie? harken what the trueth sayth vpon this point: Be not carefull, saying what shall we eate, or what shal we drinke? or wherewith shal we be couered? For your heauenly father doeth know that you haue neede of all things. But first seeke you the kingdome of heauen, and then all thinges shalbee giuen vnto you. For I neuer sawe the iust forsaken, nor his sæde begging his bread. Of the superfluous carefulnesse of thē which be couetous Iob. 14. 1. Tim. 6. Math. 6. Luke. 12.

Tantalus is thirstie in the middest of the water, and the couetous man is needy in the midst of his wealth. Vnto whom as much auaileth that which he hath not, as that which he hath. Since he neuer taketh the vse of that which he hath gotten. Of couetousnesse.

ten. But ſtil is greedily bent vpon the getting of more. Salomon ſayeth: He is like vnto a rich man when he hath nothing, and he is like vnto a poore man when he is ouerwhelmed with much riches. Both the ſicke man and the couetous man eateth and diſgeſteth not. Receiueth and reſtoreth not. A couetous man doth neither take compaſſion on them that ſuffer nor helpeth nor pitieth thē which are in miſerie. But offendeth God, offendeth himſelfe, & offendeth his neighbor. For from God he withholdeth that which is due. To his neighbor he denyeth that which is neceſſarie. And from himſelfe he conueyeth that which is moſt conuenient. Unthankfull to God, wicked to his neighbour, and cruell vnto himſelf. Subſtance is to no purpoſe for a couetous & nigardly man. And to what end ſerueth golde, in the handes of an enuious man? he which is euil vnto himſelfe, how ſhall he be good vnto others? and he ſhal not reioyce in his ſubſtance. He which hath the wealth of this world, and ſeth his brother in neceſſitie, and ſhutteth vp his ſore from him, how doeth the loue and charitie of God dwell in him? For hee loueth not his neighbour as himſelfe. But letteth him periſh for neede and pouertie. Neither doth he loue God aboue all things. But preferreth gold, and more eſteemeth ſiluer.

Pro. 13.

Eccl. 14, 2. Iohn. 5.

The Appoſtle doth wel defyne couetouſneſſe, ſaying: Couetouſneſſe is the bondage or ſeruice of Idols. For as the Idolater doth ſerue the Image or Idol: So doeth the couetous man ſerue and attend his golde. For as the Idolatour doth diligently amplifie the honour and ceremonies of Idolatry, euen ſo doeth the couetous man willingly increaſe the heapes of his money. That one with all diligence decketh & worſhippeth the Idol, and that other with all care and neede doth heape his treaſure. That one putteth his hope in Idolatrie, and that other putteth his hope in his riches. That one is afeard to hurt the Image or Idoll, and that other is afeard to diminiſh his treaſurie.

Why couetouſnes is the ſeruitud of Idols. Ephe. 5.

A couetous man is prompt to traue, ſlowe to geue, and bolde

bolde to denie. If he ſpend any thing, he thinkes that he loſeth al. He is heauie, complaining and wayward, being careful, he ſigheth & is vexed. He is doubtfull when he hath moſt, and he diſpatcheth al things with an euil will. He doth magnifie & extoll that which is alreadie giuen. But deſpiſeth & vylefyeth that which muſt be giuen. He giueth to gaine, but he gaineth not to giue. He is liberall vppon another mans purſe, and ſparing of his owne. He pincheth his belly to fill his coffer, and pincheth his body to pamper his purſe. His hand ſerueth not to giue that which is gathered, but to receiue that which is reached vnto him. To conclude, the ſubſtance of the vniuſt man ſhalbe dryed vp like vnto a puddle. For he which doth euil heape togither, will ſone diſperſe it. A iuſt iudgement of God. That ſuch things as are euil gotten may be as euil ſpent. And that ſuch thinges as proceede not of goodneſſe, ſhould neuer clyme vnto the name of goodneſſe. So that the couetous man hath the condemnation of this life and of the life to come.

Of the properties of a couetous man.

Eccl.40.

True it is therfore, that the wiſeman proteſteth ſaying: Gold & ſiluer haue vndone many man. He which loueth gold ſhall not be iuſtified. Woe be vnto them which follow it. For behold the ſinners themſelues are abundant in this worlde, and haue obtayned riches. Hereupon the verie trueth did commaund the Apoſtles ſaying: Poſſeſſe you neither golde nor ſiluer nor money in your purſes. For euen as a Cammel cannot enter at the eye of a nædle, ſo is it hard for a rich man to enter into the kingdome of heauen, for the waye is narrow, and the gate verie ſtraite, which leadeth vnto life. The Apoſtle therefore, following the rule of truth ſayeth: I haue neither gold nor ſiluer. Woe bee vnto you then which ioyne houſe to houſe, & fæld to fæld, vntil you haue altogether, the earth is replenished with ſiluer and gold. And there is no end of his treaſures. For the iniquitie of his couetouſneſſe, I am angry and haue ſtroken him.

Of the wicked poſſeſſings of riches.

Eccl.8.
Pſal.71.
Mat.10.
Act.3.
Eſai.2.3.
Ibidem. 15.

But Abraham was rich, & Iob had abundance. Dauid

was

Of vnlawful wealth. Gen. 15. Iob. 5.

was also verie rich and yet the scripture sayeth of Abraham, that he beleeued in God, and it was imputed vnto him for righteousnesse. And it is written of Iob, that there was not his like in the land. A man simple, right, fearing God, And declyning from euil. Of Dauid it is written, that God found a man according to his heart. But then these men were as though they had nothing, and possessed all things. According to the saying of the Prophet. If riches come vppon you, set not your heart thereon. But wee are like vnto men that pos-

Psalm 33.

sesse al things, and yet haue nothing. So sayth also the Psalmist: The riche men did nede, and were hungry. For with more ease shall you finde a man which loueth riches, & hath them not then a man which hath riches and loueth them not, for as it is hard to lye in the fire and not to burne, so is it hard to possesse riches and not to loue them. Giue eare vnto the Prophet Hieremie, who sayeth: that from the least to the greatest, all men apply their mindes vnto couetousnesse. And from a Prophet to a priest, al men deuise subtilties.

Of the vncertaintie of riches. Luke 12.

Euery couetous man doeth endeuour and striue against nature. For nature brought man poore into the world. And nature taketh the poore man out of the worlde. For as the earth did receiue him naked at his birth, so shal it receiue him naked at his death. But the couetous man desyreth & taketh care to become rich in this world. I wil pul downe my barnes, sayeth he: and make them greater, and therein will I heape vp all mine increase, and all my goods. But it was sayde vnto him: O foole: this night shall thy soule be taken from thee. And then whose shal those things be, which thou hast prepared: Thou layest vp treasure & thou knowest not for whome thou gatherest it. For the riche men haue slepte their slæpe, and found nothing of their riches remaining in their handes. When the rich man hath slept, he shall take vp nothing. He shall open his chestes and find nothing in them. Be not afeard when thou seest a man made rich, nor when the glorie of his house is multiplyed. For when he dyeth, he

Psal. 38. 39. Iob. 3. Psal. 48.

shall

shall carrie none of them with him. Neither shall the glorie of his house discend with him into the pit, but he shall leaue his riches vnto strangers, and his sepulchre shal be his house for euer. Hereupon also the wise man doth witnesse, saying: He which heapeth vp vniustly of that which is not his owne, shal gather for other men, and a stranger shall make hauoke and ryot with his goods. But and alas, he shall make him his heire whome he held as his enimie.

The beginning of mans life was bread and water, clothing and house to couer his filthinesse. But now the glutton is not satisfied with fruits of trees, with the sundrie sorts of pulse, ỹ rootes of herbs, the fishes of the Sea, the beasts of the earth, nor the byrdes of the Ayre. But painting must bee sought, spyces must be bought, and deintie small birds, must be nourished, they are taken with baites of the fowler, curiously dressed by the skilful Cooke, and neatly serued by the handsome wayters at the table. One breaketh them vp, another salseth them, and turneth their substance into accident, and their nature into art. That fulnesse may passe ouer into hungry appetite, and that ouer eating may procure a good stomacke. To stirre vp gluttonie, and not to sustaine nature. Not to supply necessitie: but to fulfil grædinesse. And yet is the pleasure of gluttonie so short, as hauing regarde to the space of the place, it is scarce foure fingers in bignesse, and measuring it by the space of the time, it is scarce so many moments long. Mediocritie is had in contempt. And superfluity is desired both in varietie of meates, and diuersities of tastes. Grædinesse knoweth no measure, and varietie excædeth all the bounds thereof. of gluttony. Eccl. 14. Eccl. 1.

But the minde is ouercharged, and the stomacke is troubled. So that the sences are therein oppressed. Thereupon not health and lustinesse, but death and drowsinesse doe procæde. Gene eare vnto the saying of the wise man, hereupon. Be not grædy in fæding (sayth he) when thou commest to thy meate, neither hurt thy stomacke, with all fode that shall be Eccl. 37.

set before thē. For in many dishes diseases do lurk, & through drunkennesse of wine many men haue bēene cast away. The foode for the belly, and the belly for the foode. But God will destroy both the one and the other.

2. Cor. 6. Examples against gluttonie.

Gluttonie doeth raise a great trybute, but it rendreth a most vyle reuenue. For the more delicate that the meates be, so much the more stinking are the excrementes, and ordure made thereof. He shal do the more beastly in al things, which doth most grēedily loade and powre in. He shal breake vnsauourie and lothsome winde, both vpwardes and downwards, and make an abominable smell and noyse therwith. Gluttony did shut vp Paradise, made Esau sell his byrthright, caused the Baker to hang himselfe, procured Iohn Baptist to be headded. Nabuzardan, prince and captaine of Cookes, did set the Temple on fier, and ouerthrewe the holy citie. Balthasar, whylest hē sate at his bancket, espyed a hand in the Wall writing, Mane Thetel Phares, and the same night he was killed of the Caldyes. The peole sate eating and drinking, and rose to playe, yea, the meat was yet in their mouthes, and the wrath of God came vppon them. They which did fēd voluptuously were slain in their waies, and the riche man which fared deintily euery day was buried in hell.

Gen. 3. 23. 40. Marc. 6. 4. Reg. 8. Dan. 3. Exod. 23. Psal. 77. Ierem. 4. Luc. 16.

Of drunkennesse.

What is more filthie then a drunkarde? whose breath stinketh, and his body trembleth. Promising many things, & bewrayeth all things, his minde being altered, and his face transformed. For there is no secret kept, where drunkennes reigneth.

Pro. 31.

*Fæcundi calices, quem non fecere disertum?*

Furthermore, neither ale, bēere, nor wine, suffiseth. But bastard, claret wine, and sacke, are curiously spyed, with much labour, great carefulnesse, and no smal charge. Wherupon procēde contentions, and brawlings, strife & chydings. For wyne being much drunken (as the wise man sayth) doth cause much disdaine, anger & mischiefe. From thence spring

forni-

fornications. Wyne and women ouercome the heart. Therfore sayeth the Apostle: bee not drunken with wine, in the which lecherie doth lurke. And Salomon: wine is a lecherous and a ryotous thing. And drunkennesse is a tumultuous troublesome thing. The sonnes of Rachab & Zacharie, did drinke neither wine, ale, nor any thing that might make them become drunken. Eccle. 31. Ose. 4. Ephe. 5. Pro. 30. Hier. 35. Luc. 8.

Drunkennesse layd open the priuie members. Committed incest, killed the kings daughter, strangled the chiefe of the armie. True is that which Salomon sayeth: They which spende their time in bibbing, and shake handes ouer their cuppes, shalbe consumed. And Esai sayth: Woe be vnto you that rise early to become drunken, and to bybbe vntill it be darke night, that you may burne and frye in wine. Which haue the Lute, the Harpe, the Tymbrel, and the pype, & wine in your banquets. Wo be vnto you that haue mightie power to drinke much wine at a banquet, & are strong men to mingle all kind of drunkennesse together: Beholde, your mirth and ioy is to kill calues, sticke weathers and rammes, and to eat flesh and to drinke wine. Let vs eat and drinke (say you) for tomorow we shal dye. And the voyce of the Lord of hosts, was to me reuealed, saying: If this iniquitie be forgiuen you, dye. Wo be to the crowne of pryde in drunkennesse. The Priest and the Prophet in Effraim, were ignorant thorough drunkennesse, and were swallowed vp in wine. They knewe not him that seeth all, and they were ignorant of his iudgement. Example against drunkennesse. Gen. 9. 10. 2 Reg. 13. Iudith. 13. Pro. 25. Esay. 13. Esa. 22. Esa 28.

Furthermore, a filthie mother begetteth a more filthie daughter, for it is meete that such as be in filthinesse shoulde still bee filthie. For all men are adulterers, like vnto an Ouen heated by the baker. The princes beginne to be mad with wyne. And their belly delicately fed, doth redely desier to accomplishe the workes of Venus. Extreame filthinesse and abhomination, which doth not onely effeminate the minds, but also doeth weaken the sinewes of the body. Of Lecherie Apo. 21. Osee 7.

Doth not onely blot the soule, but also beray the person. For
1.Cor.6. all sinne that a man committeth is without his bodye, but he which doth sinne in fornication doth sinne against his bodye. Heate and desire do alwayes go before it, stinch and vncleanesse doe alwayes keepe it companie, and sorrowe with repentance doe euermore followe it. For the lippes of an harlot sayeth Salomon: are like vnto the droppes of a honye
Pro 3. combe, and her throte shyneth like oyle. But the ende of her is as bitter as Wormewoode, and her tongue is as sharpe as a two edged sworde.

Of the generalitie of Lecherie. Iob.40

Lecherie is a familiar enemie, which dwelleth not farre of, but nere to you. Not outwardly but inwardly. For al the vertue thereof is in the loynes, and the strength thereof is in the nauel, and secrete partes. It is neuer chased awaye, but when it is eschewed, nor it is neuer killed, but when it is made leane and punished. Vnto the cause therof, it requireth liberty and abundance, but to do the effect therof, it must haue power alwayes in redinesse. This marreth and corrupteth euery age, it confoundeth euery sect, it dissolueth and breaketh euery order, and it ouerthroweth euery degree. For it inuadeth young and old, men and women, wise and foolish, higher and lower, vnto the last generation.

Of the sundrie sorts of lecherie, and their paines. Gen.10.34. 38. Num.25. Iud.19.20. 1.Reg.2.4. 11. Dan.13. Gen.35.49.

Who is able sufficiently to expresse the manifolde sortes hereof? For this is it which ouerthrewe Pentapolis, with all the region adioyning. If you woulde haue examples of the Sodomytes. It destroyed Sichem, with the people therof. If you seeke more rare examples. It stroke the sonnes of saint Hierom and Ouanus in Iuda. If you enquire for them that were vncleane, it thrust through the Iewes & the Madiamite with a dagger. If you seeke fornicators, it did extinguishe the trybe of Beniamin, for the wife of the Leuite. If adulterers, it ouerthrewe the sonnes of Hely in the battaile, & killed Amon at his banquet. If you looke for rauishers, church robbers, and committers of incest, then this killed Vrias, stoned the Priests, cursed Ruben, seduced Sampson, and peruerted

Salomon.

Salomon. Therefore is it true that is read: For the sundrye sortes thereof, many haue perished. For wine & women haue caused many wise men to fall from the faith, and haue dulled the best and quickest wittes. This vice hath throwne downe many men sore wounded, and many strong men haue bene slaine therewith. The house thereof is the way of hell, which pearseth into the intrailes of death. This vice doeth weaken the sinewes, diminish the sences, consume the dates, and powre out the substance. Iud.16. 3.Reg.11. Eccle.9.10. Pro 7.

The punishment of this vice hath taught, what the fault therof deserueth. For the Lord rained fyre and brimstone vpō Sodome and Gomor from the heauens, and would not commit the execution of this punishment, vnto any man or Angell. But reserued vnto himselfe the reuenge of this mischiuous dede. According to that saying. Reuenge is mine & I will giue it. And therefore the Lord God rained from the Lord, (euen from himselfe) not shewers nor dewe, but fyre and brimstone, vpon the feruent heat of lust. That the punishment might be like the offence. Neither is it saide that he sent it, but that he rayned it, that by the abundant greatnesse of the word, he might notifie the abundant greatnesse of the punishment. His eye spared no man, but did extinguish them all. Yea euen the wife of Lot also, because shee looked backe, he turned her into a piller of salt. Neither did he onely destroy the townes, but also did conuert all the regions thereabouts, into the dead vale and salt pole. For it is horrible to light in the hands of the liuing God. Who the greater that he sheweth the patience of his long suffering, the harder doth he bring in the reuenge of his seueritie. The punishment of this vice

When the couetous man doth gather, and the niggarde heapeth vp wealth and riches. The glutton doth taste of voluptuous desires, and the lecher doth exercise them. But the Ambitious man doeth affect honours, and the proude man doth extoll himselfe. The ambitious man is euer fearful, and euer more hardie and warie, what hee shoulde speake or doe, Of the ambitious man

which may be vnpleasant in the eares of men, he dissembleth humilitie, and counterfeyteth honestie. Sheweth affabilitie, and prosereth, foloweth, and pursueth benignitie. He honoreth al men, and boweth to all men. Frequenteth courtes, visiteth the cheefe persons, riseth and imbraceth, flattereth, and sotheth, wel knoweth he this lesson of the Poet:

*Et si nullus erit pulvis, tamen excutit illum.*

He is prompt and earnest where he desireth to please, slow and backward, where he dreadeth to offend. He reprooueth euil things, and detesteth wicked things, proning and reprouing, liking & disliking one thing with another, that he may be iudged fit, reputed welcome, praysed of men, and allowed generally. And behold, he maintaineth a great combat with in himselfe, and a hard conflict, whiles iniquitie thrusteth forward the minde, and ambition holdeth backe the hande. That which thone doth minister to be done, thother will not suffer to be brought to passe. Yet the mother and the daughter, (I meane Iniquitie and Ambition) do play and dally one with another. For the mother openly doth stand stil, and the daughter priuily doeth not resist. That one challengeth vnto her selfe the open shewe, and that other the secrete. Then the ambitious man doeth principally treat of the principalitie, or office, or authoritie which he goeth about, and sayeth: O when shall such beare rule as bee seuere and vpright in iustice? godly in mercie? which will neither decline for loue nor hatred? which will not be corrupted, either with pennye, or Pater noster? which will beleeue the faithfull, and bee attentiue vnto the humble beseechers? which may be curteous & benigne, liberall & meeke, constant, wise, patient & subtile.

Of the ouer great couetousnes of ambitious men.

If percase he profit not by this meane before rehearsed, then hath he recourse vnto another. He calleth Symon & commeth vnto Giezie. By the one he goeth about to buy of that other that which (by himselfe) he was not able to obtayne. He beseecheth and promiseth, he profereth and giueth, (O shameful thing) euen that fauour which frankly and freely he could

not

not obtaine. Yet doth he not so staye, but layeth on load and violently doth inuade honour. Yea he doth impudently take dignitie vp on him, by the voyce of his friendes, and the helpe of his neighbours. And he is inflamed with such a feruent heat of domination, and with such an exceeding lust to beare rule, that he neither abhorreth schisme, nor feareth slaunder. But Giezi is striken with leprosie, and Symon perisheth with money. Chore and his complices were put into the fier. And Dathan, and Abyron, the ground did swallowe vp quick. Let no man then take honour vppon him but he which is called of God, as Aaron was.

There is a plaine example of ambition repeated in the storie of Absolon. Which when he did aspire vnto the kingdom and made him charyots and furnished horsemen, and men of warre which shoulde goe before him. And rysing betymes in the morning, he stode at the entry of the gate, and all men which had businesse to come vnto the kings iudgemēt, he called vnto him, & sayd: Of what citie or countrey art thou? who answered, I am thy seruant of such a trybe in Israel. And Absolon saide, thy request seemeth to mée to be good & iust, but here is no man to giue eare vnto thée being appointed of the king, and he saide more ouer, who will make and constitute me Iudge ouer the land, that all they which haue busines to do may come vnto me, as vnto a iust Iudge: Yea, when any man came vnto him and saluted him, he reached him his hand and imbracing him kissed his cheekes, and thus he did vnto all Israel which came vnto iudgement to be heard of the king. And he did labour for the hearts of the men of Israell. And when Absolon was gone into Ebron, he sent spyes into euery trybe of Israel, saying, as soone as you shal heare the sound of the Trumpet, say you Absolon reigneth in Ebron, & a great conspiracy was made thereby, and the people cōming together did increase greatly with Absolon. An example of ambition

But put the case that the ambicious man be raysed vp on high, & be caryed vp aloft: immediatly cares do grow priuily,

Of the short & miserable life of them which be in authoritie.

carefulnesse is accumulate, fasting are prolonged, watchings are lengthened, whereby both nature is corrupted, and the spirites are weakened. The sleepes are broken, the appetite is lost, the vertues are weakened, the body wareth leane, and so failing in his owne defect, he liueth not halfe his dayes. But concludeth a miserable life, with a more miserable end. That saying of the Poet is true: Great things are forbidden to stand long. They are raised vp on high, that they may fall the more grieuously. But that saying of the Prophet is more true. I saw (saith he) the wicked man exalted and rayled vp on high, as the boughes of Lybanus. I went by, and behold, there, there was none that knewe him. I sought him, and his place was not to be founde. Before his dayes be fulfilled, he perisheth, let him reioyce as a vyne when it first flourisheth. And let his clusters be as the olive, when it buddeth. Marke the saying of the wise therevpon. All men in authoritie (saith he) are short lyued.

Psal. 36.

Eccl. 10.

Of the sundry properties of proud men.

As soone as the ambitious man is promoted to honour, hee is puffed vp with pryde, & becommeth vnbridled in boasting, neither doth he care to profit, but glorieth to beare rule. He presumeth himself to be the better, because he is growne to be higher. But the vertue & not the degree, the honestie & not the dignitie doth make a good man. Men thus aduaunced, do disdaine their former frinds, ouersee their knowne companions, contemne their accustomed fellowes, turne their countenances, hold vp their heads, set vp their haire, shewe their pryde, speak bigg, & muse vpon deepe matters. They cannot abyde to be commanded, they seeke to rule the roste. Enuious at all other that be preferred. And greeuous vnto such as are vnder their subiection. They beare no griefe, defer no conceipt, heady & bold, glorious & ignorant, heaute and importunate.

Of pryde & the fall of Lucifer.

O pryde, hateful & vnable to be borne of any mã. Emongst all vices, thou alwayes art both first and last. For all kinde of sinne (if thou come in the waye) is committed. And all kynd of sinne (if thou slep aside out of the way) is omitted.

As

As it is written, The beginning of all sine is pryde. The first begotten death. For this in the beginning of all thinges did raise vp the creature against his creator. An Angell against God. But immediatlie and without delaye, it threwe him downe againe. Because he continued not in the truthe it threwe him downe againe from innocency, into sinne, from delightes, into miseries, and from the bright heauen, into a thicke miskie aire. Harken vnto the Prophete saying, How diddest thou fall Lucifer, which sprongest in the morninge? Thou fellest downe vpon the grounde, which diddest wound the nations, and saydest in thy hart, I will goe vp into heauen, and will exalt the sol of my seate aboue the starres of god, I will sit in the mount of the testament in the sides of the Northwinde, and will clyme vppon the height of the Clouds I will be like vnto the highest. Thou wert in the delightes of the paradise of God, and an image and token of his likenesse, full of wisedome, and perfect in all comlinesse, al kinds of precious stones were in thy vestements. The Topase, the Jaspis, the Chrystolite, the Onix, the Berall, the Carbuncle, the Saphir and the Emerald. Gold was thy workmanship of thy comelinesse, and thy holes and priuities were prepared in the day that thou wert made. Thou wert that mightie and great Cherub, and I put thee in the holy hill of God. Thou walkedst in the midst of the fierye stones (as perfect in thy wayes) from the day of thy creation, vntill iniquitie was founde in thee. Thou hast sinned, and I cast thee out of the mounte of God. My heart was raised vp in thy comelinesse, and I haue caste thee out against the earthe. The Cedar trees were no higher then he in Paradise. The firre trees were not equall vnto his toppes, and the Palme trees were not equal vnto his boughes. No wode in Paradise was like vnto him nor vnto his bewtie, because I made him bewtifull, & without many thick boughes. He is king aboue all the sonnes of pryde he is that great red dragon, hauing seauen heds and x. hornes, and seauen crounes vpon his head. Whole tayle drew w

Esa. 14.

Ezec. 28.

Iob 24.
Apoc. 13.

the

the thirde part of the Starres of heauen, & threw them downe vpon the earth. And that great dragon is thrown forth, that old Serpent which is called the diuell and Satanas, which seduced the whole world and was throwen forth vppon the earth, and his angels were sent with him. Of whome the truth sayth: I saw Satanas as a lightening falling frō heauen. For euery one that exalteth himselfe shalbe humiliate, & he that humbleth himselfe shalbe exalted.

Luke.10.14

Of the arogancie of men.

O proud presumption and presumptuous pryde, which wouldest not onely be equal vnto the Angels of God, but also diddest presume to make men Gods. But those whome he rayled vp, he put downe, & whome he exalted, he brought lowe. Hereupon the Lorde saith vnto the Prophet, O sonne of man say vnto the Prince of Tyre: thus sayeth the Lorde God: Because thine heart is raised vp as the heart of God, & thou hast sayd, I am a God (when thou art a man & no God) therefore I will bring the strongest people vppon thee: will kill thee. And thou shalt dye in the ouerthrowe of them that be slayne. Nabuchodonozor, because he did proudly bragg on his power and sayde: is not this Babylon, which I haue buylded in the house of my kingdome, and in the strength of my fortitude, and the glorie of my comlines? when the word was yet in the kings mouth, a voice fell from heauen saying: To thee king Nabuchodonosar is it said, thy kingdome is gone from thee and I will cast thee out from men, & thy dwelling shalbe with cattel and wylde beastes. Thou shalt eate hays lyke an Ore, and seuen times shalbe changed vppon thee, vntill thou know that the hyghest hath dominion in the kingdomes of men. And he giueth them vnto whome soeuer it pleaseth him. At the same instant, the worde was fulfilled vppon Nabuchodonosar. Therefore it is true which is said in the Psalme, Man did not vnderstand when he was in honour. He was compared vnto the fonde cattell, & was made like vnto them. Pryde ouerthrewe the Towre, and confounded the tongues, beat downe Golias and hanged Amon, slew

Dan.4.

Psal.48.
Gen.11.
1.Reg.7.
Hest.7.

Nicanor,

Nicanor, and tooke away Antiochus. It drowned Pharao destroyed Senacherib, and cut of Holofernus head. God hath destroyed the seates of the proude Princes and Captaines, & hath dryed vp the roote of the proude people. 2 Macch. 15 9. Iudi. 6.

Of the abhomination of pride, Ezo. 14. 4. Reg. 10. Iud. 3 Eccl. 9. Amos. 6. 8. Pro. 6. Esai. 2.

The Lorde himselfe doeth witnesse by the Prophet howe detestable pryde is, saying: I detest the pryde of Iacob: and the Lorde hath sworne against the pryde of Iacob. If I forget all their workes vnto the ende. Whereupon amongest those seuen things which the Lorde hateth and his soule abhorreth the seuenth, Salomon putteth in the first place high lookes. And Esay sayth: the day of the Lord of hostes vpon al proude and high lookes, and vppon them that are arrogant. And they shalbee brought lowe. And vpon all the Ceders of Lybanus, both high and straight, and vppon all the Okes of Basan, and vpon all mountaynes and all high hilles, and all high Towers, and all walles of defence, and the heyght of men shalbee bended downwardes, and the talnesse of men shalbee brought lowe. Therefore hell hath enlarged & stretched out his spirit, and hath opened his mouth vntill there bee no ende, and the high haughtie and glorious thereof shal go downe vnto it. The Lorde of hostes hath thought this that hee might abate the pryde of all their glory. Iob also sayeth: If pryde clyme vp vnto heauen, and his head reache the cloudes, yet in the ende it shalbe destroyed and layd lowe as a dungehill. Esai. 5. 2. 32. Iob 20.

In manner al things that be vicious, do loue their lykes. But the proud doth hate the high mynded & arrogant man. Whereupon Salomon said: amongst the proud there are alwayes contentions, and where pride is there must nedes be despite also. A proude man doeth goe and gesture otherwise then he was wont, & despyseth those things that he is accustomed vnto. He accounteth him a great man whom he vouchsafeth to speak vnto & verie great if he ryse and embrace him. He more esteemeth that the dignitie proceedeth from him, then that he is made by the dignitie. Against the arrogancie of the proud. Pro. 11. 15.

Hée

Hée wil neuer vse the affection of fatherhode, but he will alwayes vse the imperiousnes of gouing. His pryde, his arrogancye, and his indignation are more than his might. Hee reuolueth not in his mind that which is reade in the Gospell

Luc 20. There became a contention amongest the disciples of our Lord Jesus Christ, which of them should seeme to be greatest And Jesus said vnto them. The princes of the people do rule ouer them, and those which haue power amongest them are called liberall But it shall not be so with you, but he which

1. Pet. 3. is greatest shall be as the least amongst you, and he which is foremost of you shal be as it were a seruaunte, and as Peter

Psal. 5. the prince of the Apostles saith, not as though you ruled ouer the Clergie, but as the rulers and gouernors of the flocke thorough gods will. The earth is the Lords, and the plenty therof, the whole world, and all that dwell therein. Then there is one God and one Lord. The rest are not Lords but ministers

Eccl. 31. and seruaunts, vnto whom dominion is forbidden, and the ministery is enioyned, Geue eare vnto the wiseman hereupō saying. If they haue made thée a ruler be not extolled. But be amongest them, as thou wert one of them.

Behold the sonnes of Zebedie who by the intercession of their mother did seeke honour of Christ. Commaund (said she) that these my two sonnes, may sit one on thy right hand, and that other on thy lefte hande in thy kingdome. But they deserued to haue this answere: you know not what you aske, for you cannot come into my kingdome by honor and promotion But heauy burthens of tribulation whereupon the Lord added further, it is not mine to giue you. As if he shoulde haue saide it is myne but not to giue you, that is to say, vnto ambitious mē such as you are For although power be of god yet prowd men doe not reigne as appointed by GOD according to the saying of the Prophet. They reygned but not as sent from mée, they became Pryntes and I knewe them not.

An example against the frauds and deceits of ambitious mē. Mat. 20.

The proude arrogant man loueth the highest seats in the Synagogues, and the highest chair at table, to be saluted in market

market, and to be called Rabbi amongſt men. He will not be called by the name of his perſon, but by the name of his fortune, and promotion. Hee will not be honoured like a man, but like a Lorde. Hee ſitteth higheſt, he goeth ſtately, he would haue all men to riſe when he paſſeth by, and hee will giue a becke to euery man. Furthermore a certaine Philoſopher mocking the arrogancie of a certain King, when he ſaw him ſit ſtately in the regall throne, falling proſtrate vpon the ground did worſhip him. And immediatly therewithall being not bidden, he aroſe and ſate downe by the King. The King maruailing greatly thereat, becauſe he knewe him to be a Philoſopher did aſke him wherefore hee did ſo: and the Philoſopher anſwered. Either thou art a God or a man. If thou be a God, then was it my duetie to worſhip thée. If thou be a man, then may I ſit by thee. But then the king turning his ſpeech towards the Philoſopher ſayd: Yea, but becauſe I am a man thou ſhouldeſt not haue worſhipped mee. And if I be a God, then ſhouldeſt thou not ſit by mee. A queſtion, both wiſely anſwered, and wittily propounded.

God made our firſt parents cotes of beſtes felles, & ſkinnes after they had ſinned. And it is ſayd by Chriſt: vnto ſuch as profeſſe the name of Chriſtians, you ſhal not haue two cotes. But according to the councel of Iohn, hee which hath two cotes, let him giue one of them to him which hath none. But the proude man to the ende he may ſéeme magnificent, doth loue to be double clothed, and to haue delicate garments, and pretious ornaments. And what is a man decked with pretious things, but onely a Sepulchre painted and white lymed without, and full of filthineſſe within? purple and crymſon, ſkarlet and ſilke, do putrifye in the ſlyme of the earth: And golde and ſiluer, pearles and pretious ſtones, become foule and filthie in claye. Power and dignitie, do lye vncomely in the duſt. And glory and honour ſit as vnhandſomly in the aſhes. Then wherefore weare we theſe ſkrowls & ſuperſcriptions of pryde, with broad and ſumptuous borders: the riche man

Of ſuperfluous apparel. Gen 3. Math. 10. Luke. 3. Math. 23. Luke. 16.

man which was clothed in purple & silke was buryed in hell. Dyna the daughter of the Patriark Iacob (as Iosephus rehearseth) before shée went out to buy such ornaments as the prouinciall women did weare, remained a virgin. But assone as shée came out, Sychem the sonne of the king of the Amorites, did violently rauish her. Holofernus sitting in a canapie which was of purple silk & gold, set with Emeraldes, & other precious stones, was beheaded by Iudyth, who whē she was (a little before) wrapped in garments of heare cloth, did now take vpon her garments of reioysing. Giue eare vnto the counsel of the wise man hereupon which saieth: do neuer glorie in garmentes, and the Apostle biddeth vs: Glorie not (sayth he) in precious ornaments, neither lay out faire lockes of haire. Nor border & garde your garments with gold &c.

Gen.33.

Eccl.11. 1.Tim.2. 1.Pet.3.

Against superfluous apparel. Esa.3.

Marke what our Lorde God doth threaten against the superfluitie of apparel by the Prophet Esay saying: For asmuch as the daughters of Syon are puffed vp with pryde, and walk with bare neckes layde out, and brydling in their gate, therefore the Lorde will make balde their bushy lockes, and will take off the hayre from the daughters of Sion. In those daies the Lorde will take away the ornamentes of their shoes, and their hope rings, chaynes, carkenets, braselets, and Iewels. Their calles, and their frisled & curled perwicks, their small chaynes, their pomanders, their eare rings, and the precious stones, hanging vpon their foreheads, their short clokes & shift of garments, their fine lynen & their nædle worke, their glasses, their lawne partlets, their fillets, and their fine skarffes & vayles. And in stæd of swæt smelles, they shal haue stinch, in stæde of their faire purses & gyrdles, they shal haue a small corde to bynd their coffyne, and in stæd of frysled haire, they shal haue a bare and balde skull. Beholde, this paine and punishment is giuen for their fault, that they may be corrected and punished euen therein wherein they offended. But furthermore harken vnto the Prophet Ezechiel, hereupon saying: O Tyre the sundry sorts of silke in Egypt are wouen for

Eze.27.

thy,

thée. Truely thy garments are made of sumptuous purple & curious workes. They haue changed their Iuorye & Ebony with thee, for money. They haue brought into the market places, purples and pearles, silkes and tynsels, furres of Luzards and Genetts, for the abundance of the wealth which they found in thee. They haue giuen the rulers Tapestries to tread vpon and to couer their tables. And their glorie is ouer greatly replenished thereby. But beholde nowe thou art contrite and sorrowfull in the middest of the sea, & thy wealth is in the depth of the waters. Thou art brought to nothing & shalt not remaine for euer.

When a certaine Philosopher went (vpon a time) vnto a Princes court homely cladde, and knocking at the gate was not let in but as often as he pressed to go in: so often was he repulsed and put backe. he changed his habyte & put on comely garments. The way was made for him at the first word. He going on vnto the Prince, began to kisse the cloke which he ware. And the Prince maruayling thereat, demaunded what he did? and wherefore he did so? the Phylosopher answered: I honour my habyte (quoth he O Prince) for that which my vertue coulde not get, my garment hath obtayned. O vanitie of all vanities, more honour is giuen to the garment then to the goodnesse, and more worship done for the outwarde apparance, then for the inward perfection of a man.

That more is attributed vnto the garments, then vnto the vertues or good conditions of a man.

An artificial shewe is layde on, and a naturall face and fauour is hid and taken awaye. As though the arte of man created, were aboue the excellent workes of God the creator. Not so, not so, O men, consider you, (sayeth the Lorde) the Lillyes of the fælde how they growe. They do neither labor nor spinne. But I saye vnto you: that Salomon in all his glorie was not clothed like vnto one of them. God forbid that a counterfait coulour shoulde be to be compared vnto a naturall coulour. For whylest the face is painted with a counterfait coulour the skin is marred with abhominable filthines.

Of the painting & counterfaiting of beauties. Mat. 16.

All men liuing are altogether vanitie. What can bee more vaine, then to brayde the haire, to curle the lockes, to dye the cheekes, to annoynt the forehead, and to twitch away the eye liddes: in asmuch as glorie is deceitful, and beautie is vaine. And all flesh is grasse, and all the glorie thereof like vnto the flowers of the fælde. For like vnto haye they shall quickly wither, and shall soone fall like vnto the potherbs. But to passe ouer the decking and apparel of the person, lest I should sæme to speake more of mallice then of truthe, what is more vaine then to decke and trym the table with dyaper clothes? with dyaper napkins, as white as Iuorye? vessel of gold and siluer? with small cuppes, bowles, & stately standing cuppes? with plates and spoones? with dishes and pottengers? with liuery pottes and iugges? with spice bores and chasingdishes? what preuaileth it to paint the roofes of the chambers, to furnish the halles, to hang the porches and lobbets, to paue the flowes, to make the beddes, well stuffed with downe fethers, couered with silke quilts, drawen about with curteynes, and shadowed with canopyes? since it is written: Man shal take none of these with him when he dyeth, neither shal his glory descend with him.

Pro. 30.
Susa. 40.
Psal 30.

Of the vncleanneſſe of the heart.
Psal. 48.
Iacob. 3.
1. Ioa. 1.
1. Cor. 4.
Eccl. 31.
Iob. 4. 15. 25
Gen. 6.

There is no man which may glorie, that his heart is clean Since we all do offend in many things. And if we saye that we sinne not, we deceiue our selues, and the trueth is not in vs. Who is able to saye as the Apostle sayde? I am gyltie in nothing to my knowledge, and yet thereby am I not iustified. Shewe me such an one, and we will praise him. Behold euen amongest the saintes, no man is vnculpable, and the heauens are not cleane in his sight, for in his Angels he hath found iniquitie. How abhominable and vnprofitable is man, which drinketh iniquitie as it were water? and therfore God did repent him that hee had made man vppon the Earth, because the mallyce and wickednesse of man on Earth was exceeding greate, and all his thoughtes bent alwayes vpon euill.

And

And therefore being touched with sorrow of hart inwardly, hee toke away man whom he had created. Furthermore iniquitie aboundeth, and the charitie of many is waxed colde. Al men haue declyned and are become vnprofitable altogether. There is no man that doth good, no not one. All the whole life (in maner) of mortall men, is full of mortall and deadlye sinnes, so that it is skarcelye possible to finde any one which doth not decline on the left hand, which doth not returne vnto his vomit, and which doth not putrifie in ordure and vncleanesse. May rather they glory when they haue done euill, and reioyce in most wicked things, being replenished with all iniquitie, malice, fornication, couetise, naughtines, enuy, murder, contention, crafte, priuie grudge, slander, and murmuring, Being hatefull vnto God, contumelious, proud, high minded, deuisers of mischéefe, disobedient to their parentes, disordered, without loue, without truth, and without mercy With such and much worse this worlde is replenished, as with heretickes, and shismatikes, periurs, Tyrans, Symonsellers, hipocrites, ambitious men, robbers and spoylers extorcioners and pollers, vsurers, and false witnesses, wicked théeues, and church robbers, traytors, lyers, flatterers, deceauers, taletellers, wauerers, gluttons, dronkards, adulterers incestcous men, tender treaders, and vaine vaunters, slouēs sluggards, and loyterers, prodigall spenders, and vnthrifts, rashe quarellers, and backers, vnpatient and vnconstant mē poysoners and witches, presumptuous & arrogant wretches, deuelish minded and desperat men. To conclud, with such as are pakt full of al paltry of the earth, and farced with al kind of vyle abhomination, yet euen as the smoke vanisheth away so shall they vanish: and as waxe melteth before the fier, so shall sinners perish before the face of God.

Mat. 24. Psal. 13 51. Rom. 1, 10, Tit 9 3. Psal. 67.

Of the sorrowes and pains which the euil and wicked men do suffer at their death, Cap. 42.

The wicked men do suffer foure principall paines at their death. The first is the perplexitie of the body, which is then greater and more grieuous than euer it was or is in this present life, vntill that tyme of dissolution. For some think that

euen without motion (such is their grieuous paines) they teare themselues in peces. For the violence of death is strong & vncomparable. Because the knittings, and naturall combyninges of the body with the spirit, are then broken in sunder. And thereupon the Prophete Dauid saith in the psalme: the pangs of death haue compassed me. There is no member, nor no part of the body, but it is touched and twitched with that vntollerable paine.

Psal. 114.

The second paine is when the body (beeing altogether wearied and ouercome, the force and strenght thereof cleane banquised) the soule doth much more plainely perceaue in one moment all the workes which it hath done good and bad, and all those things are set before the inwarde eyes. This paine is so great, and this torment and disquiet is so grieuous, that the soule (beeing much vered and troubled) is constrained to confesse and declare against it selfe. As it is said in the Psalmes, the flodes of iniquitie haue troubled me. For as the flodes come with great force and sway, and seeme to beare downe all things before them, so in the houre of death the wicked man shall sodainely see and beholde al the workes that he hath done or committed good or bad.

Psal. 17.

The third paine is when the soule now beginneth iustly to iudge, and seeth all the paines and tormentes of hell, to hang worthelye ouer it, for all the iniquities whereof it is gilty.

Whereupon it is also said in the Psalme: the paines of Hell came about me.

Psal. 17.

The fourth paine is when the soule now (beeing yet in the body) doth see the wicked spirites ready to receaue it, wherein the dread is such and so vnspeakable paine, that the miserable soule (although it be now parted from the body,) doeth runne about as long as it may, to redeeme the tyme of her captiuitie before she forsake the body.

Of the comming of Christin the tyme of any mans death.

Also euery man as well good as euill doth see (before the soule depart from the body) Christ crucified. The wicked seeth

seeth it to his confusion, when he may blushe and be ashamed that he is not redeemed through the blood of Christ, and that his owne giltinesse is the cause thereof.

Wherevpon it is sayde vnto the wicked in the Gospel: They shall see against whome they pricked and stong. The which is vnderstoode by the comming of Christ vnto iudgement, and of his comming at the instant time of any mans death. But the good man shall see him to his comfort and reioysing, as wee may perceiue by the wordes of the Apostle which sayeth: vntill the comming of our Lorde Jesu Christ (that is to saye) at the daye of death when Christ crucifyed shall appeare as well vnto the good as vnto the wicked. And Christ himselfe sayeth of Iohn the Euangelist: So will I haue him to abyde vntill I come. That is to saye, continuing in virginitie vntill I come vnto his death. For we read of foure manner of commings that Christ shall come. Two of them are visible. The first in humilitie to redeme the worlde. The seconde in maiestie vnto iudgement. And the other two are vnuisible. The first whereof is in the mynde of man by grace. Whereof it is sayde in the Gospell: Wee shall come vnto him, and shall make our remaining place with him. The seconde is in the death of euery faithful man. And therevpon Iohn in the reuelation sayeth, Come Lorde Jesus.

Iohn 19.

Iohn. 14.

Apo. 22.

His spirite shall departe, and hee shall returne into his earth. At that time all their thoughtes shall perish. O howe many things and how great thinges doe mortall men consider and thinke vppon, about the vncertaintie of their worldly prouisions. But suddeinly by the comming of death all things which they thought on and forecasted, do immedialty vanish away. Like vnto a shadowe when the Sunne declyneth, they are taken away. And like vnto a Locust they are smitten downe. So that the spirite of man shal go out of him not willingly, but vnwillingly. He shal dismisse with dolor, that which he did professe with desire.

Of the rottennesse of mens carcasses.

Psalm. 145. Psal. 108. Iob. 14.

Gen.3. For it is written. Thou art earth, and into earth thou shalt goe. For it is naturall that the thing made of any substaunce should be resolued into that substaunce againe. He shall take
Psal.103. away their spirit therefore and they shall faile, and shall re-
Eccl.10. turne into their dust. And when man dyeth, hée shall enherite beasts, cattell, Serpents, and wormes. For all those shall rest in dust, and wormes shall consume them. The worme shall eate them like a garment, and shall consume them as a moth consumeth the wollen cloth. I am to be consumed (saith
Iob.21. Iob) lyke vnto rottennesse. My father, my mother, my sister.
Esa.51. are gonne vnto wormes meate. Man is rottennesse and putri-
Iob.13.17. faction, and so are the sonnes of men. Filthie are our forefathers, vile are our mothers, and how vile are our sisters? For man is begotten and conceaued of bloud, putrified by the feruent heate of lust and concupiscence. And yet the wormes doe come about his carcasse as mourners. Whilest hee liued hee bredde nittes and lise, and béing dead he brédeth worms and magottes. Whilest he liued he made filthy ordures and excrements. And being dead hee maketh putrefaction and stinke.

One man defendeth an other onely, but being dead he defendeth many wormes. Oh what is more filthy than the carcasse of a man? or what more horrible than a dead man? he whose embracing had bene most amiable méeting him on liue, euen his loke will be most terrible when he is deade? What prevaile riches therefore? wat prevaile banquetings? What delightes? they can not deliuer man from death? They can not defende him from the worme, neither shall they preserue him from stinking. He which earwhile sat glorious in his throne, or chair, lyeth now despised in his Tombe.

He which but lately flourished in the Courte, doth now lye filthely in his graue. He which but earewhiles did fare daintelye in his parlor, is now consumed and torn with wormes in his Sepulchre.

The worme and the fier are the reuenge of the flesh vnto the

the wicked man. And either of them is of two kindes, That is to say, the inwarde and the outward worme and fire. The inwarde worme and fier gnaweth and burneth the harte, the outward worme or fier, doth fret and burne the body. Their worme (saith he) shall neuer die, and their fire shall not bee quenched. The Lorde shall send wormes and fier, vpon their flesh, that they may be burned and feele it for euer. The worme of conscience shal temporally teare them, the memory shall afflict them, repentance shall vexe them and perplexitie shall torment them. For they shall come into the thought of their sinnes, fearfully, and their iniquities on the other side shall dishonour them, Saying: what hath the boast of riches profited vs? and what hath pryde preuayled for vs? All those things are passed ouer like vnto a shadowe: euen like vnto a ship which passeth in the flowing waues, whose steppes or path no man can finde or perceaue when it is passe. Euen so we as sone as we be borne, beginne to leaue this life. For we are able to shewe no token of vertue, but are consumed in our wickednes, They shall recorde with exceding great trouble, that which they did with ouer great delight, that the goade of their memorie might pricke them vnto punishment and paine whom the sepulchre of wickednesse did dryue vnto sinne.

Of the sorowfull remembrance of them which are damned. Eccl 71. Esa. vlt. Iud. 16

Sap. 45.

They which repent and doe penance will say in themselues, we haue erred from the way of truth and the light of righteousnesse hath not shone vpon vs. Then shal they begin to say vnto the hils and mountaines: Fall vpon vs and couer vs. They shall repent to their paine and punishement, but they shall not be conuerted vnto remission and forgiuenesse. For it is but meete and right, that they which would not whē they might, should be barred to haue power whe they would. For the Lord hath giuen a time and place for repentance, and they haue abused the same, Therefore the riche man which was tormented in the flame did say vnto Abraham, I beseech thee father, ỹ thou wilt send Lazarus vnto the house of my fa-

Of the vnprofitable repentance of them which are damned.

ther. For I haue fiue brethren. That he may be a witnes vnto them, least they also doe come into this place of torment. Unto whom when Abraham had answered, they haue Moises and the Prophets. Let them heare those. He added, No father Abraham, but if any man should go from the deade vnto thē, they will repent. So he also did now repent in hell. But because he knewe that it was vnprofitable, he desired that this might be declared vnto his brethren. That they might doe fruitefull pennance in this worlde. For repentance may then profite a man, when it is in his power to sinne.

Of the vnspeakable perplexitie of the damned. Sap. 5.

Men beholde Angels and are troubled with horrible feare mourning through perplexitie of the spirit and saying: these be they whom heretofore we had in derision, and likened thē vnto mocking stockes in reproche and scorne. For we (being senseles) did estéeme their life madnes, and their end without honor. But behold how they are compted amongst the sonnes of God, and their lot is amongst the Saints. Againe it shalbe a punishment for the wicked, to beholde the glory of the blessed, although percase after the ende of iudgement. But the blessed shall sée the reprobate in torments, according to this texte: the iust man shall reioyce when he séeth the reuenge of sinners. But the reprobate shal not sée the blessed in glory according to this texte: let the wicked man be taken away, lest hee sée the glory of God. Such things do the wicked say in hell, because the hope of the wicked is like vnto thistle downe which is tossed with the winde. And lyke vnto a slender froth which is cast from the déepe waters, and lyke vnto smoke scattered with the winde, and like vnto the remembrance of a iest which tarieth but one day.

Of Hel fire. Exod. 20.

The fyer of hell is neither nourished with fewel, nor kindled with bellowes, but was created by God, vnquenchable from the beginning of the worlde, For it is written, the fyre shall consume him which is not kindled. And it is thought to be vnder the earth according to that saying of Esay, hel vnder theearth is troubled against thy comming. But al places are

penal

penal vnto the reprobate, which doe always cary tormentes & veration against themselues. I will bring forth (saith he) fire from the middest of thee, which shall eate thee, & the fire of hel shal euer burne and neuer shine, it shall euer skald, and neuer faile. For in Hel there is merueilous cloudy darknesse, vnmesurable bitternesse of paine, and infinite euerlastingnesse of all miserie. Bynde him hand & foote (saith he) and throw him into outwarde darcknes, there shalbe weeping and gnashing of teeth, Euery member for his sinnes shall beare his proper punishement. That it may therewith be punished wherwith it hath sinned. For it is written by whatsoeuer a man sinneth by the same shall he be punished. So that he which sinned with his tongue, shalbe tormented by the tongue. And therfore he cryed: O father Abraham haue compassion on mee, and send Lazarus that hee may dippe the ende of his finger into the water, and cole my tongue, for I am tormented in this flame. Mat. 22. Luc. 16

The reprobate shall not onely be wrapped in outwarde darcknesse, but also in inwarde darcknes For they shal at one selfe time lack both the spirituall light, and the corporall light For it is written: the wicked shall be taken awaye least hee should see the Glory of God. Who onely shall then be lighte euerlasting. And the reprobate shall beare so great perpleritie in their punishement, that they shal scarcely be able to think vppon any other thing than their pains. And shal there apply the force of their thoughts. Of the darknesse of hel. Esa. 26

Salomon saith: there is neither working, nor accompt in hel, nor wisedom nor knowledge, wher thou makest such hast to goe. For oblivion shal be so greate in the reprobat so great blindnesse of minde, & so great confusion of reason ý seldome or neuer they can rise to think vppon god, nor can breathe one thought of repentance. For confession perisheth from a deade mã as from him which is not at all. As it is written: The dead shall not praise thee (O Lord) nor they which goe down into Hell shall confesse thee. Nor death laude and praise thee. Eccl. 1 Psal. 113.

Of the confusion of paines.

Let me goe (sayth Iob) that I may lament a while my paines, before I goe to the darkesome land, which is covered with the cloudes of death, the land of misery and darckenes where the shadowe of death, and no order, but perpetuall horror doe inhabit. Yet there shalbe order and quantitie of paines

Luke 6. Sap. 6.

For with what measure you meate, it shalbe measured to you againe. That they which sinned most grevously may be most grievously punished. For they which are mightie shall suffer torments mightely. But there shalbe no order in the qualitie of things. For from the snowe or water, they shalbe putte into hote scalding fier, that the soddain change of the contraries may make their griefes the greater. I have seene by experience, ỹ if one which is burned, do straightways put his hurt into the water, he shall feele afterwards the greater scalding.

Men are put into hell, like sheepe, and death shall feede vpon them. This is spoken by the similitude of beasts and cattell, which doe not plucke vp grasse and hearbes by ỹ rots but crope of the toppes, that the grasse may growe again for their feede. So also the wicked (as if they were fedde vpon by death) shall revine vnto death, that wee may dye euerlastingly as Ouid saith:

of the neuer failing of the torments of Hell Psal. 18.

*Sic inconsumptum Tityi semperq; renascens*
*Sic perit vt possit sæpè perire iecur.*

Then shall death be immortall, then shall the deade lyue which be dead vnto life. They shall seeke death and shall not finde it, because they had life and lost it: Harken vnto Iohn in the Reuelatiõ which saith: In those dayes men shall seeke death and shall not find it. They shall desire death, and death shall flye from them. O death how sweete shouldest thou now seeme vnto them, which heeretofore thought thee so bitter? they shall desire thee and wish for thee onely, which did vehemently abhorre thee onely Then let no man flatter himselfe and say that God will not be allwayes angry, nor be offended for euer, but his mercies are ouer all his workes. Since when he is angry he will not forget to be mercifull. Neither

Apoc 9.

doeth

doth he hate any of the things which he hath made. Making as an argument of erroꝛ, that which the Loꝛd sayeth by the Pꝛophete: They shalbe gathered together into one bũdel into the lake, and there they shalbe shut vp in pꝛison. And after many dayes they shalbe visited Foꝛ man sinned not but foꝛ a time, and then God will not punishe foꝛ euer. O vaine hope, O false pꝛesumption. Let not man beleeue (being vainly deceiued by erroꝛ) that he is to be redemed foꝛ any pꝛice, foꝛ in Hel there is no redemption. Therefoꝛe sinners shall bee gathered together into the lake and shalbe shutte into pꝛison. but in hel. In the which they shalbe toꝛmented without bodies vntil the day of iudgement. And then after many dayes (that is after they are risen again with their bodies at the latter day) they shalbe visited, not vnto saluatiõ, but foꝛ reuenge. Bicause after the day of iudgement, they shall bee the moꝛe grieuously punished. But it is said in an other text, I will visit their iniquities with a rode, and their sins with stripes. Therefoꝛe God is offended with the pꝛedestinate temporally because God doth scourge enery sonne whom he loueth. By which woꝛds that is gathered he will not be angry vntil the ende. But with the repꝛobate god is offended eternally. Because it is méete and right that as the wicked hath vsed fraud and dissimulatiõ in his euerlasting: so God may vse reuenge and punishment in his euerlasting also. Foꝛ although the facultie and power to sinne doe leaue him, yet doth he not leaue will and desire to sinne. Foꝛ it is wꝛitten the pꝛide of them that were hatefull, doth alwayes assend. The repꝛobate (which are already in dispaire of foꝛgeueneſſe) shall not bee humbled, but their malice and hatred shalbe growne and increase, as though they would haue him not to bee at all, by whom they knowe that they be so vnhappely. They will curse the highest, and blaspheme the almightie. Complayning that he is wicked because he hath created them vnto punishment, and is neuer enclined to foꝛgiueneſſe. Geue eare vnto Iohn in the reuelation saying: A great haile came down from

The repro. bat shall neuer be deliuered from paines. Psal. 102. & 104. Sap. 11 Esa. 24

Psal 88

Heb. 12. Psal 20.

from heauen vpon men, and men blaſphemed God, for the plague of haile becauſe it was exceeding great. So that the wil of the damned, although he haue loſt the effect of his power, hath alwayes an intent and affection of malice and miſchefe, and that of it ſelfe ſhal be a puniſhement in Hel, which was ſinne & offence in the world. Although peraduenture it is there alſo a ſinne but not to the deſeruing of puniſhment. Therefore ỹ wicked becauſe he ſhall alwayes haue in him ſelfe the guiltineſſe of his ſin, he ſhall likewiſe fele in himſelfe the torm̃ēt of his paine, for that which he himſelfe did not take away by repentance, God did not forgiue by pardon. And ſo it ſerueth as a greate point of righteouſnes, to them which are to be iudged, that they neuer take puniſhment in hel, which neuer wāted will to ſinne and offend in their life time. They would if they could haue liued without ende, that they might alſo without ende haue ſinned. For they which neuer ceaſe to ſinne whiles they liue,, do ſhew ỹ they deſire alwayes to liue in ſin.

Which of you (ſaith Eſay) can dwell with the euerlaſting Priests? Theſe men ſhalbe a ſmoke in my ſorye, a burning fier all the day, and by night it ſhall not be quenched. But the ſmoke thereof ſhall aſcend for euer. And Ieremie ſaith: I will geue you ouer vnto euerlaſting ſhame and reproch, and vnto perpetuall ignominye, which ſhall neuer be taken away wt obliuion. Then Daniel, they which haue ſlept (ſaith he) in the duſt of the earth, ſhall awake, ſome vnto eternall life, & ſome vnto reproche which they ſhall alwayes abide. Salomon the wicked man being once dead, there ſhalbe no hope of him, his deſtruction ſhall come vpon him for an example. And ſodenly he ſhalbe ſtriken and ſhall haue no medicine to cure it. Iohn the Apoſtle ſaith alſo: If any man worſhip the beaſt and his Image, he ſhall drinck the wine of gods wrath, and ſhall bee tormented with fier and brimſtone, and the ſmoke of his torments ſhall aſcend for euer and euer, Neither ſhall he haue reſt day nor night, which hath worſhipped the beaſt and his Image. The very truth it ſelfe doth confirme all theſe: which

Teſtimonies of the eternall puniſhments.
Eſa. 33. 65
Hier. 25.
Dan. 12.
Pro. 6.
Apoc. 4.

shall reproue the damned sententially in iudgement. When he shall say, Go you cursed into euerlasting fier which is pre- Mat, 25
pared for the Deuill and his Angels. Now if according to Deut. 10.
the deuyne opinion, all tryall of truth doth stand in the mouthes of two or three witnesses, how much more shall it stand by these testimonies of so many and so notable men.

Behold therefore the day of the Lord shall come cruell and full of indignation, wrath and fury, to bring the earth into so- Of the day
litarinesse, & to chase the sinners therof out of the same. For ỹ of iudge-
starres of the heauens, & ỹ brightnes thereof, wil not geue light ment.
The sunne wilbe ouercast with darcknes at his rysing, & the Mone shall not shine in her course. And I will visit euil vpō the earth, & I will set the iniquitie of the wicked men against themselues. And I will make the pryde of the vnfaithfull to be stil, & wil bring down the arrogance of the mighty: therfore all the hands shalbe weakned and all hartes of men shalbe tamed and astonied. They shall haue panges and gripes, & shal Sophon.
fele paine like vnto women with child. Euery man shal loke agast and amased on his neighbour, and the countenances of their faces shalbe tanned and burnt. That day shal be the day of wrath, the day of trouble, the day of perplexity, the daye of calamitie, and the day of misery, the day of misse and darknes, the day of the clange of the trompet, because the Lorde shall make an ende with spede, of all them which dwell vpō the earth. And that sodaine day shall crepe like a snare vpon the face of the rounde world. For as a lightning he commeth out of the East, and is sene into the West. Such shalbe the comming of the sonne of man. For the day of the Lord is like a thefe, and shall come stealing in the night. When they say peace and securitie then sodaine destruction shall come vpon them, like vnto the paines of a woman in her belly and they Of the tri-
shall not escape them. bulation
that shall
And there shal happē great tribulation before this day, such go before
as neuer was from the beginning of the world to this present the day of
nor euer shalbe, & but the days were shortened, no flesh could iudgment.

bee

be saued. For nation shall rise against nation and kingdome against kingdome, and greate earthquakes shalbee in many places, pestilence, and famines, and terrors from heauen, and many great tokens shalbe sene. Then shall be tokens in the Sunne, and in the Mone, and in the starres. Running together of people for the confusion of the Sea, and the flodes. Men wythering vp for feare and expectation which shall happen to the whole world. There shall rise false Christes and false Prophetes, and they shall shewe great tokens and wonders. So that many shall be seduced into error, yea (if it might be) euen the elect. The Apostle saith. Then shall man be reueled for the sonne of perdition. Which is against all and is extolled aboue all that is called or worshipped as God. So that he sitteth in the temple of god as if he were God. Whom our Lord Iesus shall kill with the spirit of his mouthe. And the Prophete Elias shalbe sent, before that the greate daye of
Malac. 4. the Lord sha l come. Great and horrible shall he be, and shall conuert the hearts of the fathers vnto their children, and the harts of the childrē towards their fathers, with whom Enoch also shall come, and they shall prophesie A thousand two hundred and sixtie dayes, clothed in sackclothe. And when they
Apoc. 11 haue finished their testimony the beast which shall come vp out of the deapth, shall make warre against them. And shall ouercome and kill them, and their bodies shall ly in the strets of that great Citie which is called Sodom, and Ægipt wheras our Lord was crucified And after thrée dayes and a halfe the spirit of life shall enter into them.

Of the signs and tokens which shall go before.

Immediatly after the tribulation of those dayes, the sunne shalbe darkened, and the Mone shall not geue her light, and the starres shall fall from heauen, and the powers of the heauens shalbe moued, and then shall appeare the signe or token of the sonne of man in heauen. And then all the trybes of the earth shall bewaile themselues as Iohn saith in the Reuelation The Kings of the earth, the Princes and the Rich men, the mighty and al both bonde and frée, shall hyde themselues

in

in Caues and Dennes in the mountaines, and shall say to the hilles and to the rockes. Fall vppon vs, and hide vs from the face of him which sitteth vppon the throne. And from the wrath of the Lambe. Bicause the great day of their anger is comen. And who can abyde it. And he shall send his Angels with a trompe and a great voice and they shall gather together the chosen from the foure winds, and from the height of the heauens vnto the endes thereof? And the Apostle saith: the the Lord himselfe in the voyce and commaundement of an Archangel shall come downe from heauen. And then al they which are in their graues shal heare the voyce of the sonne of God. And shall come forth. The good vnto the resurrection of lyfe, but the wicked vnto the resurrection of iudgemēt. Death and hell shall yelo forth their deade which are in them. Behold he shall come in the cloudes and euery eye shall sée him. Yea they which kicked against him, and all the trybes of the earth shall bewayle and mourne, and they shall sée the sonne of man comming in a cloude, with great power and maiesty And the Lord shal come to make reuenge, not onely with the Apostles, but also with the elders of these people. Wherupon Salomon doth say: A noble man is he in his gates when hee shall sit with the Senators of the land. For they shall sit also vpon the seats of the xij. Trybes of Israell. I loked (saith Daniell) vntill the thrones were placed. and the eldest did sitte downe. Whose garment was as white as snowe. And the hayres of his head as cleane as woll. His throne was the fier of the flame, the whéles thereof, were bright kindled fire. A flowing and a swift running fire did go forth from his face. Thowsands and Thowsandes did administer vnto him. And ten times hundrethes of thowsands did assist him. Our God shall come openly and manifestly, our God shall come & shall not be silent: there shalbe bright burning fire in his sight and rounde about him a mightie tempest. He called the heauen from on high and the earth to iudge his people. Then all nations shalbe gathered together before him. He shal seperat them

Mat 24.
1. Thes. 4.
Iohn. 5
Apo. 20.
Luke. 21.
Pro. 31.
Mat. 10.
Daniel. 9.
Math. 49.

them one from another, as the shepeheard doeth seperate his shæpe from the goates. And he shall place them, the shæpe on the right hand, and the goates on the left hand.

Of the power wisedome and righteousnes of the Iudge. Iob. 26. Esa. 33 Iob. 9.

O how great shall the dread and trembling then be? and how great shalbe the lamentatiõs & wæpings? For if the pillors do tremble & dread his comming, & the Angels of peace shal wæp bitterly, what shal sinners do? if the iust shal scarcely be saued, where shall the wicked & sinners appeare? Therfore cryeth the Prophet? O Lorde enter not into iudgement with thy seruaunt, for no man liuing shalbe iustified in thy sight. If thou O Lord do regard iniquities, O Lord who shal abyde it. For who would not feare a Iudge ý is most mightie? Since no man can flye from him or escape his handes. Most wise, because no man can hide himselfe from him or deceiue him. And most iust, since no man can corrupt him. If you looke for might & strength, he is most strong & mightie. Wise in his heart, & mightie in power. If you call for equitie in iudgemẽt: no man dare giue testimonie for me. If I wold iustifie my self, mine own mouth would condemne mæ. If I should say that I am innocent, he wil proue me lewd & falty, yea, though I were simple: he spake the wordes & they were made, he did cõmand & they were created. Which calleth the stars, & they say hære we are. Which maketh his Angels spirits, & his ministers, the flame of fire. Whose will nothing at al resisteth. Unto whom no word is impossible. Unto whome all knees do bend, both heauenly & earthly, & they that are in hel. Then him no man can fly from or escape, as the Prophet saith: If I ascend vp into heauen thou art there. And if I go down into hel thou art there also. He searcheth the heart and the raynes: vnto whose eyes all things are made opẽ. Which can number the drops of the rayne, and the sands of the Sea. The God of knowledge, the Lord which foreseeth all thinges and is priuie to all things, the searcher of all secretes. From him no man can lurke as the Apo. sayth: there is no creature vnuisible in his sight. He is a iust iudge, mightie and long suffering.

Luke. 1. Philip. 2. Psal. 38, Eccl. 11.

fering. Which neither by entreatie, nor by rewards, neither for loue nor for hatred, wil declyne from the right way. But going euermore in the high way doeth suffer none euil to escape vnpunished, nor leaueth anye goodnesse vnrewarded. Therefore no man can corrupt him. According to the saying of the Psalmist: thou shalt giue vnto euery one according to his deedes.

Then who would not feare that examination wherein he shalbe both the Accuser, the Aduocate, and the Iudge? For he shal accuse when he shal say: I was hungrie, and ye gaue me not to eat. I was thirstie, and you gaue me not to drink. He shall pleade like an aduocate, when he shall adde thereunto: as long as you did it not to one of the least of these, you did it not vnto me. He shal iudge when hee shall conclude saying: goe from me you accursed into euerlasting fire. There shall need no witnesses in that iudgement, for then the hidden places of the darke shalbe made manifest. For nothing is hidden which shal not be reuealed. Then the bookes of conscience shal be opened. Then shal the dead be iudged by those things which are written in the booke: for their workes do followe them. How greatly shal sinners be ashamed when their most wicked & abhominable faultes shal be apparant and manifest vnto al men? Blessed are they whose iniquities are forgiuen, and whose sinnes are couered. For he can neuer be reuoked or called backe from that sentence. Since the father hath giuen all iudgement vnto the sonne. Which shutteth & no man openeth. Which openeth & no man shutteth. For the mouth of the Lord hath spoken it.

Of the deuine iudgement. Mat. 23.

Mat. 10. Daniel. 7. Apoc. 14.

Psal. 31

Then wealth shall not preuaile, honours shal make no defence, nor friends can make any intercession. For it is written: their golde & their siluer shall not be able to deliuer them in the daye of the Lordes furye. All the Kinges of the earth shall weepe and lament, when they shall see the smoke of the fyer, through the heate of their tormentes. What then will you doe in the day of the Lordes fury, in the day of visitation and

That nothing shall preuaile for them that are damned.

and calamity comming from far off: to whom will you runne for helpe? euery man shall beare his owne burthen. The soule which hath sinned shall die. O streight iudgement: when mã shall yeld accompt, not onely of their dædes, but of euery idle worde which they haue spoken in the day of iudgement. The debt with the vsury shall be demaunded and exacted vnto the last farthing. Who then can flye from the wrath and anger to come? then the sonne of man shall send his Angels, and they shall gather out of his kingdom all scandalls, and offences and such as doe wickedly. And they shall make them as faggottes to burne, and cast them into the furnace to burne, & shall cast them into the furnace of burning fier, whereas weeping and gnashing of teeth, howling and complaining, lamẽtations and torments, crying and shrycking, feare and trẽbling shalbe heard. Paine and labour, heate and stinche, darknesse and perplexity, bitternes nede and calamitie doubtfulnesse, forgetfulnesse, and confusion. gripes and pangs, sowre sorrowes and terrors, honger and thyrst colde and frost, fier and brimstone, and burning fyer for euer and euer world without end.

Amen.

# Of theuhge greatneſse and enormitie of ſinnes.

*The ſecond part.*

GOD is péereleſſe, and no man may alter his determination. Wherefore I haue béen troubled in my minde to beholde him: and whileſt I conſidered him I was perplexed with feare. The more diligently and clearly that a man doth weigh and ponder the rigor of the deuine iuſtice, together with the treſpaſſes of his owne conuerſation ſo much the more fearfull he ſhall be on all ſides, ſince he is not ignorant how terrible it is to fall into the hande of God, which ſpeaking by Moiſes ſaith: There is no man that can take out of my hande or power. Whereupon it followeth, that no man can alter his determination. For ſo much as what ſoeuer he determined in himſelfe, and decréed to be done from the beginning, that no man can let or hinder. Euen as God himſelfe béeing holy & glorious, doth teſtifie by the Prophet. My purpoſe ſhall ſtand, and all my will ſhalbe fulfilled. And againe, who is like vnto mée? or who is able to ſuſtaine mée? and what is he that may reſiſt my countenance? Behold God is great, God is high in his mightie ſtrength, and none of the lawe giuers is like vnto him, who may ſearche out narrowly his wayes, or who can ſay vnto him: Thou haſt done iniquitie? Hereupon alſo God is called inflexible or immouable. Not for that he cannot be pleaſed or appeaſed, or for that by his prouidence he ſetteth neceſſity vpō things. But becauſe his foreſights, and ordinances are vnuariable, infallible and moſt certaine. Neither is there any thing (comparing it to the eternall & prouident regard of the diuine vnderſtanding) that can be thought caſual, or that changeth by hap. Wherefore the more charply that wee beholde the incomprehenſible and

Iob.23. Heb.10. Deut.32. Iob.23. Eſa.46. Hier.49. Iob.36.

vnsearcheable depth of the diuine iudgementes, and the vnspeakeable frailtie & defects of our own nature, togither with the greatnesse of our saluation: So much the more humble & warie we shal haue iust cause to be, & so much the more fearfully and heedefully we shal walke before the maiestie of the highest God. For behold, we are set in the middest of ỹ whole worlde, that is to saye, on this earth, betwæne the heauenly kingdome and the confused hellish Chaos. And yet after this frayle and transitorie life, we do not certainly knowe that at the length we shalbe led either to the eternall felicitie of heauen, or els to the perpetuall tormentes of hell. Oh that the toung of our harts would taste this selfsame morsel as it deserueth to be tasted. For then I think we should neuer loosely be giuen ouer vnto vaine pleasure and delights, we should not spend our time laughing, sporting or playing, but in weeping and repentance. So as we might truely confesse with
Iob.31. Iob: What wee haue alwayes feared God as the swellinge waues which would ouerwhelme vs. Being induced thereunto by the deepe contemplation of the Psalmist saying:
Psal.65. Come and behold the workes of God which is terrible in his
Rom.11. decrees vpon the sonnes of men. And Paul sayth: O profound depth of the treasure of Gods knowledge and wisedom, how incomprehensible are his iudgements: and how vnsearchable are his wayes: he is the Lorde that almightie king, in whose power and dominion all thinges are constituted. Who onely is pereleese. So that his being doth infinitely excel the being of any thing that is created, as that (in respect thereof) all other things seeme (as it were) to haue no being at all. Furthermore since we are beset in so great danger, what remaineth for vs to doe, or what remedie is profered vnto vs, but euen that wee eschue and auoyde with a mooste vigilant minde those things whereby God (so dreadfull) is offended, and whereby such paines of infinite damnation are procured: (which are sinnes) euen as the scripture doeth admonish vs saying. Flye from sinne as from the sight of a Serpent. For

none

none aduerſitie ſhalbe hurtfull vnto thée, if none iniquitie get the ouer hande of thée. Wherefore a yong man of ſingular capacitie, and my deareſt (of all deare) brother, to the ende that we may more warely hereafter eſchue and auoyd ſinne. I intend firſt (by Gods helpe) to write for the ſtirring vp and inflaming of our ſoule. Of the enormities, great miſchiefes and hurtes that come by ſinne. That the vileneſſe and filthineſſe of ſinne being perfectly vnderſtode and perceyued, you may at the length flye from vyce with ſo great diligence that you may as wel deſerue to be preuented and adorned by your creator with giftes of grace, as you are alreadie by him adorned and preuented with gifts of nature. Eccl. 27. Gregor.

That onely ſinne cauſeth a reaſonable creature to be diſpleaſant, deſpiſable and odious vnto God.

*The firſt Art.*

EVen as there is nothing more to bee deſired than to pleaſe God, and to be (of him) beloued, eſteemed, or honoured: So is there nothing worſe, more deteſtable or more terrible, then to diſpleaſe him, and to be (of him) deſpiſed & hated. In like maner, as vertues and the actions of the ſame, doe make vs pleaſing, honourable, and welbeloued vnto the true GOD: So vicious qualities and ſinnes, doe make vs vnto God diſpleaſing, contemptuous and hatefull. For he the almightie creator of the vniuerſall worlde, although he loue all things as touching that they haue of him, that is to ſaye, as touching their being which he doth vnceſſantly conſerue in his kynd: according to the ſaying of the wiſe man: Thou loueſt (O Lord) all things that are, and thou hateſt nothing of thoſe which thou haſte made: yet neuertheleſſe he hateth ſundrye reaſonable creatures, as touching that which they reteyne and are of their Sap. 2.

owne frée will. That is to say, as touching iniquitie & their transgressions as the scripture sayeth: The wicked and his wickednesse are hateful vnto God. And againe, thou hast hated all them that worke iniquitie, and thou shalt destroy all them which speake leasings, & that he despiseth them, hée witnesseth saying: Thou hast despised al them that went a stray from thy righteousnesse, since their thoughtes were wicked. And againe, he that dwelleth in the heavens shall laugh at them, and the Lord shall laugh them to scorne. Then shall he speake vnto them in his wrath, and in his furie shall he vexe and trouble them: yea euen this thing happeneth by the most iust iudgement of God. That they which contempne & dishonour God, which is aboue all things to be exalted, and to be thought worthiest of al worthies, preferring their own will before his diuine pleasure: should be despised and ouerthrowen, by him as hee himselfe protesteth saying: whosoeuer glorifieth me, I wil glorifie him. But they which despise me, shal be vnable. Such are all the wicked and peruerse, which haue no care to heare the worde of God, or doe omitt the fulfilling thereof, when they haue heard it. Of whome the euerlasting & vncreated wisedome sayeth: because I haue called, and you haue helde backe, dispising all my counsels, & neglecting my rebukes, I also wil laugh at your destruction, and will scorne you when that is happened vnto you, which you moste feared. Beholde (my welbeloued) by these words the madnesse of them is reproued, which linger their conuersion, and in the ende of their life (the verie instant of death crééping now vpon them) doe determine to make confession of their life, and to amend themselues. And yet neuer marking how horrible the eternal God & most high Iudge doeth threaten and affirme that hee will scorne and laugh at such men at the tyme of their death. Finallye, as Iob sayeth: The wicked are preserued vntill the daye of destruction, and they shall bee ledde vnto the daye of reuenge, and shall drinke of the furie of the almightie. Wherefore if thou

Sap.14.
Psal.5.
Psal.18.
Iob.22.

desire to please God, if thou feare to be (of him) despysed and hated, declyne from euil, fly sinne, detest vice, and incessantly feare to displease the high Iudge, Who hath power to cast both bodye and soule into hell fyer. Consider how and how much the children of this world, and the seruaunts of Princes go about to please their maisters. How they dread to bee despised. What great paines they take to obtaine a voluble and worldly praise. Wherefore if thou desire to be accounted amongest the sonnes of God, blush then and be ashamed that thou shouldest lesse indeuour to please God, and to be honoured and loued of him, then they studie to attaine mans fauor. And finally, likeas of the humanitie and pleasantnesse wherwith thou art naturally endued, thou doest decently and manerly behaue thy selfe before men: So much the more behaue thy selfe reuerently and orderly before God inwardly, or rather both inwardly and outwardly. For if when thou hast to speake with any worthie personage, thou commest reuerently vnto him: puttest off thy cap, and doest heedely beware what thou speakest: and when thou shouldest talke with God by prayer, or by saying Psalmes, then thou commest without reuerence and pronouncing without any regarde, doest thou not then ouer lightly estæm the maiestie of the almightie God, and makest him inferior vnto a mortall man and a sinner? God forbid that thou shouldest vse such leudnesse, so great iniquities, and so exceeding great peruersnesse. Therefore hencefoorth before thou goe to prayer and diuine laudes, prepare thy selfe vnto deuotion. Yea, humble both thy bodie and thy soule vnto God on high which is most blessed & happie, also hyde thy outwarde sences and especially thy sight, in the time of diuine seruice And shewe thy selfe an example before others with inward humility, and without any maner of hipocrisie or inconstancie, to the glorifying of God, and the edifying of thy neighbour. Nowe furthermore, if any man would aske why sinnes do make a reasonable creature so displeasing vnto God, yea so despised and odious? It is to be an-

Mat. 10.

Eccl. 18.
Eccle. 7.

swered: that euen as similitude and likenesse is accounted the cause of loue, and the reason that moueth vnitie, so dissimilitude or vnlikenesse is affirmed to be the cause of hate, seperation and disdaine. For euery thing that is created, hath as much of the diuine bountie and similitude as it hath of the essential cause or being. And therefore since that sinne (as touching his derivation) is altogether nothing but ruyne and defect of his essential being, a deformitie of action, and as the withdrawing of the minde created from the true goodnesse of the creator, it sheweth that it doeth impart no manner of similitude or likelihood with God the creator, but a moste apparant vnlikelinesse. And therefore it maketh the mind created to become odious displeasing, and despysed vnto God, yea so much the more as it hath bene polluted with sinne.

That all the morall doctrine of the holy scriptures is ordeined after a sort for the auoiding of sinne.

*Artic.* 2.

1. Ioh. 2. THE Apostle Iohn in his first Epistle sayeth: That I write vnto you, that you doe not sin. Esa. 27. And Esay sayeth: this is all our frute, that sin may be taken from vs. Thereby it appeareth that the pureneſſe and freedome from sinne is (as it were) the ende and scope of all the documentes and precepts in holy scriptures. Further in the holy scriptures are rehearsed punishments to be executed vpon the wicked, and ioyes prepared for the iust. That as wel by the terror of punishment, as by the loue of those ioyes we might be induced to eschue and hate sinne. Also there are set downe two (as it were) entyer partes of righteousnesse. That is to say, departure from sinne, and actuall comming or painfull entrance vnto vertue, the Psalmist sayeth: Declyne from Psal. 36. euil.

euill and doe good. For first it is expedient to flye from sinnes and vyces. And then nexte to exercise workes of vertue. But these two things doe often tymes include themselues one with an other, for there are two maner of precepts in the diuine lawe. That is to say: affirmatiue and negatiue. Now the affirmatiue doe bynde alwayes, but not at al times. As when it is said in Deuteronomie, worship God onelye, and honor thy parents. For vnto these things we are alwayes bounden. But we are not bound to accomplish them actually at all times. But the negatiue precepts doe bynde vs for euer and at all times. As when it is said in Exodus: thou shalt not kill, thou shalt not steale, for these preceptes doe commaunde that we should not doe euill, but to decline and flye from sin. Whereunto we are bounden at all tymes. And therefore since by the negatiue kind of preceptes, we are commaunded to auoyde sinne (and yet we can not vniuersally and continually auoyde sinne, vnlesse we also in due time do well according as we are commaunded by the affirmatiue preceptes) therefore in the precepts of auoyding and eschuing sinnes, the precept of well doing is also included. Vnto which two poyntes the whole doctrine of the holy Scriptures doe tende. And yet to speake absolutely, the blessed vision of God in the heauenly habitation is the full ende of eschuing of sinne and of doing well. Furthermore since wee are prone and readye to euill things, and verye backwarde and fraile, or rather slowe and defective to goodnesse, according to that saying in Genesis: The sences and thoughtes of mans harte are prone vnto euill euen from their youthe, therefore wee haue no small nede of daily and often warning to auoyde sinnes, least wee fall therevnto by forgetfulnesse, lake of foresight, or by false suggestion, or any other kynde of meane. Wherefore the Apostle writeth to the Hebrewes, saying: Exhorte and incourage your selues euery daye, that none of you bee hardened by the deceiptfulnesse of sinne. Yea and this kynde of exhortation is verye necessarye for beginners, and such as

Deut. 6.

Exo. 20.

Gen. 8.

are vnperfect. And so much the fitter for euery man, as he findeth the more occasions, inclination, or proclinitie vnto sin, whereupon I doe affirme that it is moste necessarie for thée (my moste louing brother) because thou art daily conuersant in the middest of worldly personages, amongest whome innomerable occasions & snares of sinnes are offered thée. From the which onely God is able to preserue thée.

That the greatnesse and enormitie of sinne is comprehended (by generall speech) in sixe points.

*Artic. 3.*

I Especially if it be that which some cal mortall sinne.

IT is easie to be séen by sixe special notes how huge, how detestable, how filthie & vyle sinne is. First (& chiefely) on Gods behalfe, who by sinne is dishonoured & offended. For how much the higher his maiestie is, and howe much the greater is his holinesse, so much greater enormitie it is to sinne against him, to disobey him, and to dishonour him. Therefore the Psalmist sayeth: Cursed be they Psal. 118. 27. which declyne from thy commaundementes. And againe: those which estrange themselues from thee shall perish. For thou hast ouerthrowne all which goe a whoring from thee. Then since God is eternall and onely to be honoured, of a wonderfull great maiestie, and an infinite holinesse, equitie and perfection, therfore all sinne which is committed against him and his commaundements doeth carrie with it (by a certaine kinde of meane) an infinite grieuousnesse and enormitie, whereupon our Lorde speaketh vnto the wicked saying: Woe be vnto them because they haue gone from mee. They shall be destroyed because they haue vsed collusion against mee. And Ieremie sayeth: knowe and sée that it is bitter and euill for thée to haue left the Lorde thy God, and that his Osee. 7.

feare

ſeare is not with thée. For in déede ſince God is the ſower and fountaine of all health, and the originall cauſe of all nobility and pleaſant ſwéeteneſſe, it is certaine that a minde created (béeing once alyenated from him) is diſpoyled of the true bleſſednes, depryued of the liuely and frée nobilitie, and leſte naked from all ſincere ſwéeteneſſe. And therefore becommeth ignoble, miſerable, bitter, and vnpleaſant, and in very déede moſt wretched and poore, as one that is deſtitute of all abundance of the ſpirituall graces. Hereupon is ſaid to the impenitent ſinner: doeſt thou not knowe that thou art a miſerable wretch, poore, blynde, and naked?

Secondarily, ſinne is noted by the qualitye of the ſinner. 2
Sinnes are made ſo much the huger, and greater, the more that he is bounde vnto equitie, and the more or greater benefittes that he hath receaued of God, yea the more learned or able that he was to haue done well.

Thirdly it is weighed and noted in the qualitie of the matter whereabouts the ſinne is committed, as the ſinne is more gréeuous which is done againſt a mans perſon, then againſt his ſubſtaunce. But thoſe ſinnes are moſt gréeuous which are directly committed againſt God. As blaſphemye, infidelitye, or deſperation. 3

Fourthly by meanes of the ende which the ſinner tendeth to, for the worſe that the ſinner his intent is, the more gréeuous is the ſinne. 4

Fyftly, by the circumſtances, that is to ſay, of the tyme and place. 5

Sixtly, of the very deformitie of the ſinne it ſelfe, according to it ſelf, and by reaſon of it ſelfe. The which is alwaies ſo much the greater, and more loathſome as the vertue is the gallenter and more worthy which is contrary vnto it. Wherupon as the loue of God is the higheſt vertue, ſo to hate God is the greateſt ſinne. So that on all ſides, and in all reſpects, the vyleneſſe, filthineſſe and enormity of ſinne is multiplyed and increaſed. And therefore holye Gregory ſayeth: If wee 6

knewe

knew in what manner our soule is wounded and doth fester by euery least sinne or fault, we woulde surely (vnto death) resist sinne. And againe, a stinking dogg is more tollerable (sayeth he) vnto mans smell, than a sinfull soule vnto God. Go to then (my dearely beloued) if we feare or be vnwilling to be, and to appeare, vyle, filthie, detestable, and ignoble before the holy and most worthie maiestie of God, If we abhorre that the countenance of our creator shoulde bee turned from vs, let vs then auoyde sinne with all carefulnesse and pure affection. Forasmuch as no deformitie, no hurt, no blot, can so much defyle, infect, or disorder mans bodye, and make it seeme so detestable and disfigured in mens eyes, as the reasonable soule is with euery mortall sinne blemished, made vyle, infected, and made filthie and detestable before the sight of the diuine maiestie and of his holy Angels. For it is made like to the verie diuel himselfe, and being turned from the fountaine of light, it is filled with the darke cloudes of lothsomnesse and filthinesse.

## What Sinne is.

*Artic.* 4.

By the witnesse of holy Ambrose, sin is a breaking or infringing of the diuine lawes and a disobedience to the heauenly cõmandemẽts. Likewise according to Augustine, sinne is (sayth he) to cleaue vnto changeable things, and to despyse the vnchangeable goodnesse. And againe: sinne (saith he) is a will and desire to retaine or to get that which righteousnesse doth forbid. So that sinne is the transgression of the diuine wil, & commaundementes, as to do that which God forbiddeth, or to omit that which hee comaundeth. Whereupon it followeth that it is sin to speak, to thinke, to desire, or to do against the lawes diuine. Nowe there are two things to be considered in sinne.

That

That one is (as it were) formal, that is to ſay, the auerting and turning of the minde from the high and vnchangeable goodneſſe, which is principall or capitall ſinne.

That other is (as it were) materiall. That is the conuerſion of the mynde to a goodneſſe created. Herevpon two euil thinges there are alſo correſpondent vnto ſinne. For as touching the formall poynt, the payne of the loſſe or damage is correſpondent vnto it: which is extreame miſerie and lack of the heauenly fruition. But as touching the materiall poynt of ſinne, the payne of the ſences doeth therevnto correſponde. That is to ſaye, the ſencible paynes of hell, which are the puniſhments of eternall fyre. Dionyce briefly defineth ſinne, to bee a going backe from order, that is to ſaye, from that conuenient and due eſtate wherevnto the mynde created, ought to cleaue faſt and bee ſubiect vnto the creator. For that doeth right order require, that the inferior ſhoulde be ſubiect to the ſuperior: that the effect may bee conuerted vnto the cauſe thereof. That the creature of vnderſtanding may bende it ſelfe vnto his creator, as vnto a beginning that maketh it bleſſed. And all this is ſubuerted by ſinne: for by it the minde created, rebelleth againſt his creator. And doeth (as it were) turne his backe againſt his creators face: neyther doeth it indeuour it ſelfe accordyng to his counſell, but truſteth in his owne ſtrength.

Furthermore, it is ſinne to preferre a mans will before the wil of God, & not to bridle and reſtrayne a mans owne libertie according to the terrour of the diuine lawe. Wherupon in all ſinne, the ſinner doth propound vnto himſelfe an end in ſome frayle and created goodnes: vnto the which he is inordinately affected, and doeth viciouſly cleaue vnto it: yea, more than vnto God, becauſe it is againſt his will and ordinance. This doeth truely and directly repugne vnto the diuine charitie, becauſe wee ought to loue GOD aboue all thinges, and to bee conformed and effected lyke vnto him, and to cleaue faſt vnto him. And lykewiſe vnto righteouſneſſe:

becauſe

becauſe wée are bounden aboue all things to obey the deuine precepts. And therefore according to the doctours, whatſoeuer doeth directly repugne vnto charitie, (by the which God and our neighbour is loued) yea, or vnto righteouſneſſe is in his kinde mortall ſinne.

And ſo ſinne is a contempt of the diuine bountie, an iniurie to the diuine maieſtie, an offence to the diuine holineſſe, a rebellion againſt the diuine will, a forſaking of the diuine wiſedome, an ingratitude for heauenly benefites. A fulfilling of frowardneſſe, and ſelfe will, a ſeducing of reaſon, an infection of the ſoule, a wounding of the forces thereof, a filthineſſe of mynde, a murdering of grace, a rauiſhing of charitie, a ſnare of death, a way to damnation, a gate of hell, a nett of the diuell, an imitation of wicked ſpirites. Deteſting of Angels, an exceeding mallice, a right crookednes, a wonderfull deformitie, a moſt filthie kynde of monſter, a moſte cruell wylde beaſt, and a lamentable perpetuall loſſe of that true felicitie.

To conclude, ſinne is that which moſte diſpleaſeth God, moſt pleaſeth the diuel, & is moſte hurtfull vnto mans heart. Beholde nowe thou ſéeſt (my welbeloued) howe much ſinne is to be hated, eſchued and deteſted. Yea more than any of vs can comprehende or expreſſe, it is to be hated and highly to be auoyded. Wherefore let vs inceſſantly arme our ſelues ſtoutly to fight againſt this euill: againſt this ſo miſchieuous an enimie, and ſo deadly and mortall foe. Our weapons are none other then the vertues themſelues. And our combates are euen the actions of vertue, eſpecially the laude and prayſing of God. And prayer (as it is written) I will laude and call vpon the Lorde: and I ſhalbe ſafe from mine enimies. Alſo the diligent watch and cuſtodie of the heart, is to conſider the continuall diuine preſence. To humble our ſelues in all things, and to hope in God with all our heart, and euer to feare him.

Of

## Of the enormitie of ſinne as touching the diuine bountie before which the ſinner (by ſinning) doth preferre a frayle and changeable good thing.

*Artic. 5.*

Dioniſius doth teach in the fourth Chapiter of diuine titles or names. God his nature is goodneſſe (doubtleſſe) pure, perfect, and infinite. And furthermore the nature of the firſt being cannot in him be diminiſhed, as Thomas doth eloquently bring in, in concluſion againſt the Gentiles. And therefore whatſoeuer pertayneth to the fulneſſe worthineſſe moſt chiefely to bee wiſhed after, deſired, or the excellencie of goodneſſe, the ſame agréeth vnto the diuine or vncreated bountie or vertue, with ſingular perfection & more than moſt excellent excellencie. Whereupon it followeth that the eternall and moſt delightfull God is the chiefe, moſt excellent, and incomparable goodneſſe. In whom is the moſt incomprehenſible and vnſearchable fulneſſe not able to be diſcribed. All good, all faire, and all deſireable goodneſſe, in compariſon of whoſe goodneſſe, amiableneſſe, bleſſedneſſe, and worthineſſe to be loued and deſired, all thinges that euer were created, do vtterly faile by infinite wayes or meanes. Then ſince goodneſſe of God is ſuch and ſo great, is it not a moſt vnreaſonable thing, and a point of extreme follie and madneſſe to preferre before him any goodneſſe or any thinge created, beeing of it ſelfe both variable, fraile, and momentarie. To loue, ſéeke, deſire, honour, or worſhippe it, more then that which is a creator, cauſe, and paterne of all goodneſſe? But as I haue ſayde in ſinne, this created goodneſſe which is chaungeable, depending of an other, and néedie, is preferred before the diuine vnmeaſurable goodneſſe, which dependeth on nothing, and is ſimply perfect

of

of it self, by a final cleauing to, & a greater affection, & more stout conuersion of the mynd which we beare vnto this created goodnesse. Therefore in this respect the enormitie of sinne is great surely & almost vnspeakable, and the sinner himselfe doeth offer an inexplicable dishonour and iniurie to the most good, most amiable, & most desirable God. Whose goodnes in the meane while he setteth light, despiseth & abiecteth to the end he may preferre before it most vaine, earthly, frayle, and worldly good things. And therefore do now consider deepely & wisely (my welbeloued brother) & regard how vaine, howe froward, filthie, vyle, & foolish, their mynds be which do spend their time in vices, gluttonie, & ryot. Because they preferre lone more, & honour more, the carnall nourishments, yea and this flesh which ere long shall dye, putrifie, stincke, and be inwardly replenished with filthinesse, before that most cleane & most infinite bountie and diuinitie of their creator.

In like maner these couetous men are to be counted vnhappie, vile, vayne, & most foolish. Who before God do preferre siluer and gold (a white and reddish kind of earth) which are but certaine deceitfull mettalls. Other do make like estimation, of houses, lands, & other earthly riches which do rather hinder then further mans health & saluation before the most aboundant and plentifull fountaine of all goodnesse: yea euen before the highest first true & only God: being that goodnesse only which is to be estæmed and adored, who is always stored with infinite treasures and riches. In like maner the proud men and such as are ambitious of worldly honour, and most desirous of this transitorie glorie, are vaine, senceless, & in most miserable estate, who are not afrayd to preferre their owne praise, worship, and glorie before the honour, praise, & glorie, of the high and blessed God. Who will desire that which belongeth and is due to the onely, holye, highest, & immortall God, to be attributed vnto themselues, being most vicious and readie to die themselues they wot not how sone. Whereby they are thæues & robbers of the heauenly honour.

Yea,

Yea, ſpoylers and robbers of God his glorie, and moſt worthie of confuſion and eternal damnation. Wherfore (my welbeloued) let thy hart be hereby euermore conuerted towards that eternall diuine and vnmeaſurable goodneſſe. Deſire his honour and glorie continually. Loue, worſhip, & honour him aboue all things. And vouchſafe not to regarde, to loue, or to enioy any earthly, fraile or worldly thing, which is againſt his honour, loue, or reuerẽce. That thou mayſt truely & worthily ſing with the Pſalmiſt: Shall not my ſoule be ſubiect vnto God? for my health and ſaluation commeth from him, he is my God, my health, and my defendor: So that from henceforth I will not be moued. And as the Pſalmiſt ſayeth againe in the ſame place: In God is my glorie and my ſaluation. He is the God of my helpe and my hope is in him. In him thou mayſt finde all goodneſſe moſt abundantly. If thou deſire might and power he is almightie. If thou ſeeke wiſedome, his wiſedom is vnſearchable. If thou require beautie, his beautie is without peere. If thou couet delights and pleaſure, all delight and pleaſure are in his right hande vntill the latter day. If thou wiſh for either honour, praiſe, or glorie, he doth glorifie thoſe which glorifie him, for euer. To conclude, he louieth thoſe that loue him, he heareth thoſe that feare him, and he ſaueth them that hope in him. Briefely ſinne is altogither repugnant vnto diuine charitie, and doeth take awaye the feruent heat and perfection thereof. Therfore leaſt the word of God ſhould be diminiſhed or ware cold towards vs: Let vs (as much as we may) eſchue, bewayle, and amende our ſinnes, to the end that ſo wee may be made the more feruent daily in the holy loue of the heauenly diuinitie. But euen as by the premiſſes we ſee that ſinne is committed by cleauing more vnto the creature, than vnto the creator. So do we incurre and light into ſinne by inordinate affection vnto the things created, yea, although they be about God, or pertayning vnto him.

Pſal. 61.

Gen. 17

Of

## Of the enormitie of sinne as touching the diuine maiestie and authoritie which is dishonoured by sinne.

*Artic. 6.*

THe more high in authoritie, great in dignitie and preheminent in maiestie that he is against whom we doe sinne: so much the more grieuous and huge the sinne is to be accounted, as if any man doe offende a Prince, it is more grieuous then if he trespalled against a poore pesant. Since God therefore (against whose lawes and against whome all deadly sinne is committed) is altogether of an infinite maiestie, of an incomparable dignitie and of most high authoritie, it is euident that sinne being committed against such a person in that respect is (by a certaine kinde of meane) of infinite enormitie, and beyonde all comparison more grieuous then any offence cõmitted against a simple creature. Againe the greater or the higher that the maister or lawgiuer is, so much the more enormious or huger the fault is accompted, not to obey his commaundementes, or to neglect his precepts. Since then our maister and lawmaker is the God of Gods, the Lorde of Lordes, the King of kinges, and the Prince of all Princes, vnto whom (as it is written) there is none of the lawegiuers that may be compared, and of whom it is read: The Lord is our Iudge, the Lorde is our lawmaker, and the Lord is our King: It is most certaine that as he is of an incomparable height, and of a maiestie vndiscribable, so not to obey his precepts, to set light by them, to dissemble them, or to neglect them, it is an incomparable and (in a manner) huge frowardnesse and wickednesse. For if it be grieuous and thought to bee wicked, not to obey, reuerence, and giue honour vnto a carnall, mortall, and sinnefull father: is it not most wicked not to obey, to bowgh, to crouch, and to

Iob. 16.
Esa. 33.

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giue honour vnto the ſpirituall father, the eternall creator, the holy, the almightie, and immortall God. For he is that great Lorde aboue all things to be praiſed. Whoſe greatnes that is to ſay; in perfection, dignitie and glorie, hath none ende. Whome euen Porpherie that great ſcholler of Plato doeth call the King and father of Gods. Whome euen the heauenly powers doe dread, feare and obey. The which ſaying of Porpherie, Auguſtine in his booke de ciuitate Dei doeth often rehearſe. To conclude, ſince the lawe of the Goſpel, is forthwith giuen vs propounded and commaunded by the onely begotten ſonne of God himſelfe, being in al reſpects true God. It is moſt certaine that the ſame is moſt diligently to be obſerued. So that it is much more grieuous to alter or diſſemble the ſame then it had beene in times paſt to tranſgreſſe the lawes of Moſes, which were propounded vnto the people of God, by the mediation of Moſes and the Angell. Pſal. 44.

Hereupon the Apoſtle vnto the Hebrewes ſayeth: whoſoeuer tranſgreſſed Moſes lawe (being founde giltie by two or three witneſſes) dyed, without any pardon. And how much greater puniſhment (ſayeth he) doe you thinke that they deſerue which ſpurne againſt the ſonne of God, and holdeth the bloud of his teſtament to be defyled, and committeth deſpightfulneſſe againſt ỳ ſpirite of grace. Furthermore, after his holye ſupper, Chriſt (being nowe neere vnto his Paſſion) euen in the ſame night that he was betrayed, layde amongeſt other things vnto his Apoſtles: If I had not come nor ſpoken vnto them they had not ſinned. Since then Chriſt our Lorde, King and Meſſias is come, and in his owne proper perſon did ſpeake vnto our Fathers, and vnto vs by them, let vs endeuour in al things to obey him, for otherwiſe our ſinnes wil be wonderful great and huge. But andalas wherefore do wee neglect them? wherefore are wee oppreſſed in our ſluggiſh bodyes? or wherefore do we languiſh and pyne awaye in the dead ſléepe of ſinnes: Theſe things (my welbeloued) conſider déepely: Wey them diligently: Beholde them narrowly. Iohn. 14. Heb 1.

And to be aſtonied at the diſpleaſure of that moſt highly exalted ruler of all things. Eſchue and auoyde his diſhonor, and kæpe his commaundements. For he it is vnto whom (as the ſcriptures witneſie) the holy armie of heauen is aſſiſtaunt with reuerent feare. Whoſe anger no man is able to indure. By whom they bowe which bear vp the world. And at whoſe becke the pillers of heauen doe tremble and are afrayed. For behold the heauen and the firmaments of heauens, the dæpes and all the earth with all that in them is, ſhall bee moued at the ſighte of God. And yet the madde ſenſeleſſe harte of man doth not feare nor dreadeth not his diſpleaſure, who leaueth not ſinne vnpuniſhed. And for the ſame doeth appoint paine and torment.

## Of the enormitie of ſinne, as touching the holineſſe and righteouſneſſe of the deuine minde and thought.

*Article. 7.*

IT is certaine that the luſter and holier that any wel diſpoſed minde is, the more the foule blot of ſinne doeth græue and diſpleaſe the ſame. And therefore ſince the deuine minde higheſt, to be adored, is altogether of an infinite pureneſſe, equitie, and holineſſe: yea, rather the vnmeaſured, and ſupereſſentiall pureneſſe, the contemplatorye holineſſe, ſubſiſting of it ſelfe, the vndeſcribable equitye and exemplare, Fountaine, it is certaine that the ſame doeth deteſt and hate with an infinite abhomination and hatred. the deformitie, blotte, and vnpureneſſe of ſinne. Euen as Moyſes ſpeaketh ſaying, God is againſt all wickednes. Then hære vpon ſinne hath gotten his moſt græuous and crooked enormitye, Wicauſe it is againſt the moſt cleane and pure holines of the deuine minde.

And

And againſt the vnterminable righteouſneſſe of the ſame. And the ſinner himſelfe which loueth, chooſeth, embraceth, and holdeth that which God ſo much hateth, reproueth and putteth from him (by a certaine kinde of meane) doeth incurre a wonderfull diſpleaſure, and purchaſe an infinite deformitie in the ſight of God. To conclude: the holyer & more iuſter God is, ſo much the filthineſſe and deformitie of ſinne is the more vnlike him. And God is (as hath beene ſaid before) of a holyneſſe and righteouſneſſe perfectly vnlimitable. And therefore ſinne is infinitely vnlike the pureneſſe of the holineſſe, and the righteouſneſſe of the equitie of the higheſt God. Hereupon alſo ſinne is infinitely eloyned and ſet farre from God: for as Auguſtine ſayeth, in his ninth booke de ciuitate Dei: There is none other eloying or diſtance and ſeparation from God, then his vnlikenes or diſſimilitude. And ſince diſſimilitude is the cauſe of diſpleaſure, hatred and turning away, ſinne doth deſerue the eternall and infinite diſpleaſure which is a turning away, and a hatred to GOD, which deſerueth eternall damnation. Whereupon it is ſaid, to be infinitely grieuous and horrible. Eſa. 46.

Furthermore, the more natural, pleaſant and conuenient, that any one thing is to another, ſo much the more contrarye, diſconuenient, and diſpleaſing the oppoſite and contrarietie thereof wilbe vnto it. Nowe the holineſſe is ſo natural to the glorious and higheſt God, that he is ſubſtantially holy, not by any addition or putting to. So that it is altogether one thing vnto him, to be, and to be holy. Inſomuch as his holyneſſe is his eſſential being. And his eſſentiall being is holineſſe moſt pure, moſt cleane and ſimply perfect. The moſt honourable primordiall, and finall cauſe and reaſon of all vertue and pureneſſe. Holineſſe is alſo moſte conuenient and beſt pleaſing vnto God. For he loueth and requireth holyneſſe in converſation and doeth make thoſe moſte deare, entyre, and familiar vnto him, which are worthely and ſtedfaſtly bent vnto holineſſe.

Thus it is most apparant how infinitely, contrarie, displeasing, & disconuenient the vnpurenesse of sinne is vnto God. Therfore the Psalmist singeth saying. Early in the morning I wil present my self before thee, & I wil behold thee. For thou art no God that wouldest haue iniquitie. Neither shal the malicious dwel nere vnto thee. Nor the vniust shall not endure before thy face. The like argument is of the enormitie of sin, by consideration of the diuine righteousnesse. Which is altogither vnmeasurable, & infallible measure & the vnfallible rule of al vertuous streightnesse. For God is iust, & hath loued righteousnes, & his countenance hath beheld equitie. Of whome it is red in an other place. Great and wonderfull are thy workes, O Lorde God almightie. Iust & true are all thy wayes O king of the holy ones. Who shal not feare thee, or who shal not magnifie thy name? So ỹ the more we growe & increase in holines & equitie so much ỹ more like, & the more beloued we are made vnto our creator, sauior, & Iudge. And the more we are made filthy & ouer comen by vices: so much the more vnlike & the more hateful vnto him, we are founde. Who came to that end (by the mysterie of incarnation) into this world that we should serue him in holinesse & righteousnesse before him al the days of our life. Who doeth inuite and stirre vs with an vnspeakable loue, & most godly vouchsafing vnto the imitation of his holines. Saying, doe not contaminate, nor defile your soules, for I the Lord your God am holy. Be holy, for I am holy. Behold (my welbeloued) if thou ponder these things deply, often, & stedfastly, I thinke ỹ thou wilt on al sides hate & eschue the filthines, vncleannes & huge enormitie of sin. Yea, thou wilt more often make hast vnto repentance, & examination of thine own conscience in spending time in diuine seruice & receiuing the holy cõmunion. Wherin (according to the Scriptures) all things are washed. And thou wilt further more indeuor thy selfe to be the more iustly & wholy conuersant in the presence of the most holy God, and before the eyes of his vnmeasurable righteousnesse.

Psal. 10.

Apo. 15.

Luke. 1.

Leuit. 11.

Of

## Of the enormitie of sinne, by the consideration of the diuine charitie, by the which God did preuent vs, and greatly loued vs.

*Artic.* 8.

FUrthermore, the more liberally & abundantly that any man doeth preuent another in loue, so much the more decent and iust it is to loue him againe hartely. And the more frowarde & peruerse it is also to do any lesse then to loue him. But it is moste vngratefull and vntowarde, euen to hate him, abiect him, and despise him, and altogether to turne awaye from him: especially if the beloued be sure that he is so beloued of the louer. Therefore to the ende wee may the more effectually and sincerely knowe the abhominable and accursed mallice of our iniquities, let vs diligently beholde howe much, and in what manner our sweete and iust God did preuent vs in loue, yea, and not onely in loue, but in a moste liberall, merily, free, most pure, eternall and most worthie kynde of loue. And first, this is certaine, that no louer (being created) no not our parentes haue loued or doe loue vs so much as our meeke and sweete God doth, and hath loued vs. For of his eternall and preventing loue towardes vs, he created vs when wee were nothing, yea he formed vs to his owne Image and similitude. For the diuine loue did not leaue God without branch or spring. Moreouer, hee hath manifoldly beautified our nature, not onelye with naturall giftes, but also with sundry supernaturall graces. For he did set or first formed fathers and parentes in original righteousnes, placing them in Paradise, and preferringe them before all the creatures that liue in this worlde yea (and if they had not sinned) had transported them from Paradise into the heauenly kingdome without death in the meane waye. All which he meant to haue giuen to their posteritie,

Gen. 1. Sap. 2.

Gen. 1.

if they had not done wickedly. Whereupon although we be depriued of so many and so great commodities, yet ought we so to loue God, as if wee were not thereof depriued, since that depriuation came not from God. Furthermore also because vnion is the proper effect of loue, and consequentlye therewithall mutuall societie and participation. For loue doeth knit the louer to the beloued, and maketh all good things that the louer hath to be common vnto the beloued. If therefore we desire rightly and worthely to knowe howe and in what manner our God hath loued vs, let vs beholde in what manner he hath conioyned himself to vs and to our nature. For beholde, did not the onely begotten sonne of God himselfe by the will of God the Father, and the cooperation of the holy ghost, vnyte our nature vnto his diuinitie, by a substanciall, immediate, high, and inwarde kinde of vnion: yea, by so great an vnion as none coulde be more greater or more worthie? And therefore since he conioyned himself vnto our nature so highly, and so inwardly, it is apparant also how highly he did loue vs before hande, especially since hee vouchsafed and deigned so long to be conuersant with vs in the nature which he did so assume and take vppon him, yea, euen the eternall Father himselfe did so loue vs that he gaue his onely begotten Sonne as the Euangelist Iohn doth saye: Who exhorteth vs againe in his first Epistle saying: dearely beloued let vs loue God, for he first loued vs. Furthermore he ioyned our mindes incessantly vnto him and by supernaturall giftes, as by grace, doing that which is acceptable, & by actuall motion of the holy ghost. By faith, hope, charitie, and the other vertues powred vppon vs and by their actes. Yea, further, our God is readie to communicate all that he hath (yea himself also) vnto vs. For there is no eye that hath
1. Cor. 2. séene, nor eare that hath heard, neither is mans heart able to comprehende what God hath prepared for his elect. For hée hath prepared himselfe as a rewarde for them. Since he created vs to enioy the moste swéete fruition and happie vision of

holinesse.

holineſſe. And this is the moſt liberall loue of God that giuing vs his giftes, hee giueth (euen with the ſame giftes) himſelfe vnto vs. That we may truely, eternally, and happely beholde, haue, poſſeſſe, and inioy him. Herewith he ſo much loued vs, that by the mouth of Salomon, he ſayeth vnto vs: My delightes are to be with the ſonnes of men. Pro 8. Howe therefore (my welbeloued) marke howe peruerſe, howe vncomely, and howe great a fault it is, not to requite with loue, this, ſuch, and ſo great a louer. Yea, to neglect, to offende, to ſet light by, to deſpyſe or to hate him. And hee that ſinneth, willeth in all things that which God wil not, and that which God willeth that will not he accompliſh. Therefore he doth not truely loue God, ſince it is the propertie of friends to wil and to nyll in all things alike. Yea, he deſpiſeth and ſetteth light by God, whoſe precepts he regardeth not. And ſo hee doeth altogither turne himſelfe away from him, and yeldeth no turne vnto this ſo wunderfull, meeke, moſte bountifull, and moſt excellent louer. But payeth euil for good, & hate for loue. Yea he deſpyſeth God, who hath ſhewed himſelfe ſo familiar vnto him. Therefore let vs (my welbeloued) heartily learne to loue God ſincerely and inwardly. Let vs be carryed vnto him with all feruentneſſe of mynde. Let vs conforme our affectes alwayes vnto his moſt holy will. Let vs hate whatſoeuer he hateth, and let vs earneſtly embrace all goodneſſe.

## Of the enormitie of ſinne, conſidered by the benefits of God.

*Artic. 9.*

IT is manifeſt, that ingratitude is much reproued both in mans oppinion and Gods iudgement. And the more or greater benefits that any one man doth beſtowe vpon another, ſo much the more wickednes it is, not to requite the ſame, to bee

vngratefull or vnmindfull. But it is most wicked to prefer euill for good. Moreouer, the longer that benefites are continued, the oftener that they are renued, the more liberallye that they are multiplyed: yea, the higher and more worthie that the benefactor is, and the lower and inferior that he bee which receiueth such benefites, so much the larger and greater ought the takers gratitude to be. And the greater sinne is committed if the receiuer be founde vngratefull or vnobedient vnto the benefactor. Therefore to the end that the malice and ouerthwartnesse of our ingratitude, disobedience, & sinne may more plainly appeare, may be the more hartily bewayled, and the more carefully amended and auoided, let vs peize the benefits and bounties of God towards vs. And first to begin with this, how he made vs and not we our selues, whatsoeuer we haue or be, it came from him, & of him wee receiued the same: our bodie, & al the members therof: also a reasonable soule and al the powers thereof. If any one member of our bodie, or any power of the mind or soule were lacking, as a foote, a hand, an eye, or our wil & desire, how sory should we be? yea, how much would we loue him, by whose helpe & goodnes that might be recouered & restored that were wanting? Why then do we not loue the most liberall & the most beneficial God: why do we not giue him thankes? why feare we not to be froward, disobedient, and ingratefull vnto him, which did bountifully giue vnto vs al these things before rehearsed, euen from the beginning of our gouernance, without our motion or merite, is not euen the essential being, amiable vnto men natural? as Augustine doth well dispute in his booke de ciuitate Dei. Further our being, our life, our feeling, our mouing, our talke, and reasoning, and our freedome are imparted vnto vs by God from the beginning of our conception vntil this present time: he hath preserued vs from innumerable perils: he hath appointed vnto euerye man his holy Angel to attend him continually. He hath brought vs vnto holy baptisme: in baptisme he hath purged vs from all

sinne:

ſinne: he hath adorned vs with grace and vertues: he hath ſpared vs ſinners by his abundant mercy: yea euen vntil this inſtant he hath vouchſafed to await for our conuerſion. And doubtleſſe hath taken many out of this world whome he hath eternally damned, although they ſinned not ſo much as wee do: & yet he doth earneſtly expect (through his incomprehenſible clemencie) to ſee our amendment. Now (my beloued) are theſe benefits ſmall or ſmally to be eſteemed? Doeth not God inceſſantly heap benefits vpō vs & ſuccor vs? doth not he cloth vs and feede vs daily? quickly forgetteth the penitent, reſtoreth the grace and vertues which he had loſt, ſtirreth and leadeth vs daily vnto ſome good things, and inſtructeth vs at all times by his holy ſcriptures. Furthermore he hath promiſed & prepared for vs, that eternal, ſupernaturall, and moſt plentiful bleſſednelle. Behold (my beſt beloued) how froward an ingratitude and hugeneſſe of offence it is, to offend or not to regard or conſider, this higheſt, moſt flowing and neuer fayling moſt excellent benefactor. Herewithall it behoueth thee diligently to ponder the ſinguler benefits giuen thē by thy creator, which hath beautified thee (not meanly) but with great gifts of nature alwel in thy body, as in thy minde and ſoule. For ſince it is (according to Auguſtins ſaying in ciuitate dei.) A great happineſſe to be borne wittie and ingenious, and (by the ſame mans wittineſſe) beauty and eloquence are the gifts of God, although moſt men do abuſe them: then weigh wiſely vnto howe great a thankfulneſſe, and obedience thou art bound, not by vaine glorying or preferring thy ſelfe before any man, nor by diſpyſing any man, but by conceiuing great greefe in thy ſinnes, by more bitter bewayling of them, and laſt of al by more carefull foreſight and auoyding of them, & by vehement feare of the diuine iudgemēt. Becauſe as Chriſt doth proteſt: vnto whom ſo euer much is giuen, much ſhalbe of him required. Yea, rather the more benefits thou conſidereſt to be giuen thee of God, ſo much the more thou oughteſt to be inflamed in loue towardes him, ſo much the more per-

fectly oughteſt thou to ſubdue thine appetites, & ſo much the more thankfull & humble ſhouldeſt thou be found. Beholde, thou haſt at Gods hand the giftes of nature, the goods of fortune, & the fruits of the church. Are not then thy ſinnes great & grieuous, eſpecially ſince they proceede not of mans infirmitie or of ignorãce, but are ſuch as thou knoweſt to be vnlawful? And mark therefore what account thou muſt giue vnto God for theſe things. Laſt of al the enormitie of our ſinnes is vehemently agrauated by the benefits which we haue receiued by Chriſt, I meane thoſe which he (for our ſaluation) did take vpon him, & ſuffred. For is not our peruerſeneſſe, ingratitude, & wickednes infinite, whileſt we diſhonor, deſpiſe and forſake the only begotten ſonne of God? who for our deliuerance did ſo vnſpeakably diſpoyle himſelfe. Did moſt mercifully incline his moſt high diuinitie, vnto the baſeneſſe of our nature, vouchſafed to be conuerſant amongeſt men ſo manye yeres. Yea, in ſo great humilitie, pouertie, patience, tribulation, perſecutions & temptations, which toke ſuch exceeding paines for our ſaluation in faſting, traueiling, preaching, and praying. Which did (as Matthew telleth) giue his bodie and bloud with an vnſpeakable charitie vnto his diſciples, & doth giue them daily vnto vs moſt vouchſafingly and comfortably. Which laſtly did ſuffer for our ſakes a moſt bitter and vyle kynd of death. And hath (for our conuerſion vnto faith and grace) done ſo many miracles by his holye Apoſtles and other elect. And all this conſidered the more that any man doth honour any other then him, ſo much the more iniquitie it is not to rehonor him againe. But itis moſt leud and wicked euen to diſhonor him, eſpecially ſince he is moſte excellent both by vertue and authoritie. And therefore ſince by the before named benefits aſwell naturall as ſupernaturall, eſpecially by the incarnation of the word, & by the glorification of his humanitie God hath ſo inexplicably, honoured mankinde, and hath vouchſafed to call vs which of ſubſtance are no better then poore little wormes of the earth (yea, & hath made vs)

his

his ſonnes, heires, & friends. Furthermore hath promiſed againe to carrie vs vp into ỹ moſt worthie Court of the higheſt heauens, & into the equalitie of the angelical bleſſednelle: are not our ſinnes vnſpeakably huge and great, by the which we do diſhonour, offend & diſpiſe a God ſo wonderfully benigne? which hath alſo adorned certeine of his preſent elect and frée choſen with ſuch moſt excellent holineſſe? Howe therefore (beloued) let vs worſhip & reuerence God in all things with the whole zeale of our hearts. And let vs doe as much as we are able to the honor of his name: yea, let vs not thinke that we do any thing that is worthie: but let vs hartily be ſorie that we are able to do no more: becauſe euen as he is of excéding maieſtie, ſo is he worthie of infinite reuerence.

## Of the enormitie of ſinne by reaſon of the diuine preſence which beholdeth all things.

*Artic.* 10.

THis one thing furthermore doeth increaſe the grieuouſneſſe of our ſinnes, and doeth accumulate the contempt of our mynde againſt God, that wée dare bee ſo bolde as to ſinne in the ſight and preſence of our creatour, ſauiour, and Iudge. And he our eternall and moſte mightie GOD doth moſt plainly, eternally, and vnſpeakably, beholde, peize, and diſcerne all things that are paſt, preſent, or to come. As holy Iob doeth proteſte ſaying: doeth not God knowe my waye, and doeth he not count all my ſteppes? And againe ſo ſpeaking to God, thou haſt put (ſayth he) my féete in fetters, and haſt watched & marked al my pathes, and haſt conſidered the ſteppes of my féete. Wherupon in Hieremie it is red: thou moſt ſtrong, great and mightie, thy name is Lord of hoſtes: great in thy councels, & incomprehenſible in thy thoughtes, whoſe eyes are opē ouer al the ſonnes of Adam, ỹ thou maiſt giue to euery man according to his wayes wherein he walketh. Would not an earthly Iudge, or a mortal man thinke a great

Exod. 36.

Iob. 13.

Hier. 32.

great iniurie or despight done vnto him if any of his subiects should in his sight & presence transgresse his preceptes? But how much greater iniurie and dishonour doe wee commit against the highest, heauenly, and eternal Iudge, whilest wee feare not to sinne in his sight which is truely present euerye where, yea, most present and fulfilleth, iudgeth, & pondereth al things that are done. Herevpon (beloued) thinke alwayes vpon the diuine presence, honour the lookes of the heauenly countenance, worship euery where the purenes of the diuine minde. And blush for shame to do that before ỹ highest God, which thou wouldest be abashed to doe before a good or honest man. Nay rather tremble and quake, and presume not to thinke or to desire that before the presence of his holinesse, which thou wouldest be any thing at all a feard to speake before a good or honest man. For God beholdeth the secrets of the heart, and that which vnto men, is the speache of their mouth, that with God is the thought of the hart And again, that which the earthly Iudge before whome thou art iudged doeth gather of thine outwarde dædes, the same the dreakfull and most iust God can iudge and determine of thine inwarde desires, which receiueth the intent or affection of the effect or dæde. That man is base, vyle and vniust, which honoureth the presence, and feareth the iudgement of men, more then of God. Wherefore (my dearly beloued) let that offence neuer be attributed vnto thee, but rather beare alwayes and in all places that saying of Hely in thy minde. The Lord liueth, in whose sight I stande this daye. And therefore (as Boetius sayeth) there is a great necessitie of well doing commaunded vs, because wee doe all thinges before the eyes of the Iudge which seeth and deserneth all things.

1. Reg. 16.

## Of the enormitie of sinne by respect of him that sinneth.

*Artic.* 11.

Hetherto

HEtherto we haue treated of the inormitie of sinne hauing regarde to God, against whome all sinne is committed, either directly or by meanes. For although certaine sinnes are termed to be against God, certeine other against the neighbour, and certaine against our selues. (I meane against the sinner himselfe) because that God is the nerest obiect & matter most at hande vnto some sinnes as vnto those that are directlye contrarye to the diuine vertues, & vnto some other the neighbor is the nerest matter, & vnto some he himself which sinneth. Neuertheless al sin is against God, which detesteth, punisheth, & forbiddeth all sins. For by the diuine lawes al sin is forbidde or disswaded. Now then it is requisite to speake somwhat of the enormitie of sin on the behalf of the sinner, and that as touching men.

First then the enormitie of sin may be marked by our inferioritie. For the lesse that any man is by comparison with a master or lawgiuer, so much the more humble, and so much the more in subiection he ought to be. Whereupon the contempt seemeth to bee somewhat the more grieuous if he become rebellious to the lawegiuer, or superior himself, then if he himself were greater, or if a greater then himself did commit it. For man himself doth possesse the lowest place, in rank of mattters or substances belonging to vnderstanding, may not then the lawgiuer the most highly exalted God, (holy vnmeasured, and to be adored) disdaine much when he seeth vs vyle litle wormes of the earth (bearing clayish vessel vppon vs, being compared to vanitie and ashes, replenished in our bodies with infinite sinnes against the soule) that wee do not obey his commaundements, but dishonor his maiestie, and forget his benefits, yea euery houre offending him incessantly not harkening to his exhortations which he maketh vnto vs by his ministers, & not regarding his own presence: furthermore by this consideration of our lendnesse and vilenesse, we ought vehemently to heap vp, agranate, detest, & bewayle,

yea,

yea, and to despise, reproue, and to correct both our selues and all our excesses against God, since that we most poore, most miserable, and most vile creatures, which shal soone dye, yea rather daily dying) haue so often and so grieuously dishonoured, offended, despised, & daily do not cease to offend our Lord, our most highly exalted, infinite, almightie, moste glorious, and superessentiall God. Behold, we dust & ashes, we worms and rottennesse, which like a floure do come forth and are withred, which fly away like a shadow, & neuer doe continue in one estate, haue so often & so vnmeasurably, halted & dissembled, & so incessantly do sin against the king of kings, against the Prince of all men, against the creator of the worlde most laudable, inuariable, & most highly exalted, who is the simplest, purest, most bright shining, & most holy ghost. Wherefore then do we most vainly glorie? whereof are we most foolish proude? wherefore do we not humble, despise, bewayle, & correct our selues, with fastings, with stripes, with watching, praying, and other fruits of repentance. Therfore let vs earnestly be displeasant vnto our selues, and let vs most depely and without delay humble our selues before the most pure God, despysing no bodie but our selues.

Secondarily, the enormitie of sinne (on the behalfe of the sinner, is noted by the superioritie of him that sinneth, as by præeminence & preferment in authoritie. For the more that he which sinneth be preferred in principalitie, or iuditial authoritie, the more he is bound to the more ample iustice, righteousnesse, charitie, and exemplare life. Especially since the Judge or president (according to the Philosopher) ought to be the liuely law it self, & the liuing equitie: whereby his sinnes become the greater and more enorme, especially if he haue authoritie in Ecclesiasticall matters, and be bound to attend vnto doctrine and preaching. Wherevpon that which shoulde be to a simple man but a small trespasse: such is accounted in such a personage a huge and haynous offence and sinne.

Thirdly, the enormitie of sinne (as touching him that sinneth)

neth) ſ may be taken on the behalfe of the degrée or orders of him which ſinneth. As the ſinne of a Preacher or miniſter is more grieuous then the ſinne of a lay or ſimple man, both becauſe of the greatneſſe of their ſkill and knowledge, & for the good example which of them is expected.

Fourthly, on the behalf of the ſcience or knowledge of him 4
that ſinneth, whoſe fault is ſo much the more grœuous always then the faults of his equals, the greater that his gains or profit in knowledge hath bœne, ſince Chriſt proteſteth ſaying: The ſeruant which knoweth his maſters will & doth it not, ſhal be beaten with many ſtripes. As the Apoſtle Iames Iac. 4.
doth alſo teſtifie ſaying, it is a ſinne to him that knoweth 2. Pet. 2.
good, and doth it not. For as Peter the Apoſtle ſayeth it were better not to knowe the way of righteouſnes, then to go backward from it, after knowledge of it.

Fiftly, on the behalfe of vertue, for the greater perfection 5
of life that a man (in times paſt) hath led, and the more ſpiritual that he hath bœne, the more abhominable and more vyle he ſhal alwayes be in compariſon of his equals, if he returne vnto carnal & voluptuous life. Such are they which beginning with the ſpirite, are conſumate in the fleſh.

Sirthly, on the behalfe of his ſtate or profeſſion. As if a 6
Chriſtian miniſter or preacher ſhoulde become an Apoſtate, wherin (doing againſt righteouſnes) he doth ſin right deadly.

Seuenthly, by the benefites giuen vnto him that ſinneth. 7
Becauſe (as I haue before ſayd) the more or the greater benefits that any man receiueth from aboue, ſo much the greater & more enorme his ſinnes be. Whereupon the longer and more benignely that god expecteth the conuerſion of him that ſinneth, ſo much the more damnable his ſinnes are made.

Eightly, by the common cuſtome of ſinning, which induceth hardneſſe of hart and obſtinancie. For as Salomon wri- 8
teth: when the wicked man commeth vnto the depth of ſin, he regardeth it not.

Ninthly, by reaſon of the age, for one ſelfe ſame faulte is 9
iudged

iudged more reprouable in old men, then in yong men.

Tenthly, by the eaſineſſe that the ſinner had not to haue ſinned, or to haue reſiſted againſt ſinne. As in men of good wit and vnderſtanding, ſinne is more grieuous then in ſuch as are prone vnto vice. Whereupon Auguſtine in his xiiij. book de ciuitate Dei ſpeaketh ſaying: The firſt precept in Paradice was broken and violated, ſo much the more vniuſtly, becauſe it might haue beene with ſo much the more eaſe obſerued and kept. For in the ſinnes of ſuch as be of good vnderſtanding there is more voluntarie conſent, ſince from their inward thoughts they are leſſe enforced vnto euil. And therefore they do ſinne more grieuouſly then the reſt that are their equals, eſpecially ſince they do both abuſe Gods benefits vnhappily, and are ſo much the more vngratefull vnto their creator. By theſe things let euery man weygh and conſider the enormitie of his ſinnes. Becauſe in ſome men all theſe things (yea, fully all theſe things, which do aggrauate ſinne) doe concurre, in ſome many. And in other ſome fewer. But vnto thée (my dearely beloued) I propounde the laſt of all theſe pointes to be moſt ſingularly conſidered. Leaſt thou ſhouldeſt dampnably abuſe the goodneſſe of thine excellent wit. But thou muſt (by a worthie indeuour) bende thy ſelfe ſo much the more warily vnto all vertues: as it is eaſier vnto thée then vnto others, to become vertuous. The which if thou do, thou ſhalt be moſt deuout and moſt acceptable vnto God. But if thou regarde not thy doings, and giue place vnto vices, ſurely thine iniquitie and dampnation wil be exceeding great. Whereupon Auguſtine in his ſeconde booke, de ciuitate Dei, ſayth: If there be any naturall part apparant in thée which is laudable, it is no way perfect nor purged but by pietie, (which is worſhipping of God) and by impietie it will be ouerthrowne and puniſhed. Further of all that hath beene ſayde the verie agrauating of ſinne it ſelfe is to be vnderſtood by the other partes thereof.

Of

## Of the enormitie of ſinne, by the obiect or matter about the which it is committed.

*Artic:* 12.

AS wee haue already touched, ſome ſinnes are ſaid to be againſt GOD, ſome againſt the neighbour, and ſome againſt the ſinner himſelfe. And it is certaine, that the ſinne againſt God are the moſt grœuous generally. It is alſo now handled of the grœuouſneſſe of ſinne, hauing reſpecte to God. And as thoſe ſins are ſaid to be moſt grœuous, which are againſt GOD for his goodneſſe, maieſtie, holineſſe, charitie, and his beſtowing of beneſittes. So the lyker vnto god that the neighbours be againſt whom the ſinne is committed, the more grœuous and enorme the ſinne ſhalbe accounted. And thereupon the enormitie of ſinne againſt the neighbour, is firſt marked by the authoritie, dignitie and power of him againſt whom the ſinne is committed. Who, (the greater his power or authoritie is,) ſo much the more grœuous it is to offend him or to treſpaſſe againſt him, as appeareth by treaſons committed againſt princes. Hereupon it is very enorme and grœuous to treſpaſſe againſt a preacher or miniſter, ſince it is chiefly againſt charitie which is due vnto them and againſt iuſtice by the which obedience and reuerence are to be geuen them. Wherefore of ſuch God ſpeaketh ſaying: He that heareth you heareth me, and he which deſpiſeth you deſpiſeth me. Moyſes alſo ſaith to the rebellious Iſraelites, Your mourning is not againſt vs, but againſt God. And here vpon the Apoſtle teacheth in his epiſtle to the Romaines, let euery liuing ſoule be ſubiect to the higher powers. For there is no power but from God: and thoſe things which are from God are ordeined. But he which reſiſteth authoritie reſiſteth againſt the ordinaunce of God. And they which doe reſiſte him doe purchaſe to themſelues eternall damnation.

2 Secondarily, the enormitie of treſpaſſes againſt the neigh bour is perceiued by reaſon of the nèerenelle of bloud. As thus It is more grèeuous, to kill thy naturall brother, or to raviſh thyne owne ſiſter: but it is moſt grèeuous to ſinne againſt thy parents. Since a ſonne is borne of their ſubſtaunce and (as it were) ſome part of them.

3 Thirdly, by the benefits which the ſinner hath receaued of his neighbour againſt whom he treſpaſſeth. And therefore (againe) it is too wicked a thing to do euill againſt thy Parentes from whom the offspring hath obteined, bèeing nouriſhment, attendaunce, and inſtruction. Alſo againſt maiſters vnto whom honour and loue are due. (Or rather according to the Philoſophers opinion, we can not yèeld vnto our parents and maiſters things equiualent to their deſerts. And therfore it is written: O how euill a man is he which abandoneth his father? and he is curſed of God, which prouoketh his mother vnto anger.

4 Fourthlye, the goodneſſe, vertue, or holineſſe, of him againſt whom the treſpaſſe is done, who, the better, Juſter, or holyer, that he be, So much the more wicked it is to doe him treſpaſſe. For a ſpeciall honour is due vnto them that are wiſe and learned. And therefore the iniurye or lack of reuerence that is ſhewed vnto ſuch men is accounted the more heinous fault.

5 Fiftly, by the ſtate, degrée, or order, whereupon it is an exceèding great offence to cõmit treſpaſſes againſt the miniſtry

6 Sirtly, by reaſon of the age. For there is great reuerence due vnto the elders. And therefore to doe to them iniurye is thought the greater offence. Hereupon the Scriptures teache vs ſaying: before a gray head thou ſhalt riſe, and doe reuerence.

Seauenthly, by the ſimplicitie and ignorance, yea, or by ỹ

7 folly of him againſt whom the treſpaſſe is committed. Who, the more innocent or ſimple that he be, the more cruelty it is counted to do him hurt. And in like manner, if he be either altogether or in part depriued of his reaſonable vnderſtãding.

For

For vnto ſuch great compaſſion and ſuccour ſhould be miniſtred, and therefore it is counted a great euill in the bookes of Iob ſaying, The iuſt mans ſimplicitie is laughed to ſcorne.

Eightlye by reaſon of the loue or truſt which we haue in any man, if we doe treſpaſſe againſt him. For the more that any man doth loue one, or the more that he truſteth him, the greater offence it is to doe him treſpaſſe by iniury, hurte, or deceite. Whereupō it is red in Iob ſaying: He that is laughed to ſcorne by his friende ſhall call vpon the Lorde, and he will heare him: And in Eccleſiaſtes, doe not forſake thy old friend. For the new ſhall not be like vnto him. Hereby the diſſimulers and craſty creatures doe prouoke the wrath of god. 8

Nynthly the imperfection or monſtrous defect of any perſon, Whereupon it is commaunded in the Leuiticall lawes: thou ſhalt not curſe the deafe man, nor ſet a ſtumbling block before him that is blinde. And therefore ie is a vehement crueltie, and vngodlineſſe, to mock, ſcorn, or offend, ſuch perſons. 9

Tenthly by the impotence, weakeneſſe, and nede of him againſt whom the treſpaſſe is done. And therefore it is a very enorme and greeuous ſinne, to oppreſſe, perſecute, or ſpoyle, the impotent, abiect, or nedy perſons. And hereupon Salomon ſaith, He that taunteth the poore doth vpbraide his maker. And Moiſes ſaith: The Lord geueth ſentence for the widow, and the Orphante and loueth the ſtraunger. Whereupon it is written by ſuch as ſuſteine wrong in manner as aforeſaid, that their cryes came vnto the eares of the Lorde of Sabaoth. 10

Eleuenthly by the aduerſitie of the neighbour againſt whō the fault is committed. And hereupon it is accoun ed a very greeuous fault, to increaſe tribulation, or to doe iniury, vnto them that are deſolate, afflicted, or tempted. Since confort & conſolation are due to ſuch as holy Iob well witneſſeth that he did ſaying. I did weepe ouer him that was afflicted, and I toke compaſſion in my ſoule vpon the poore and nedie man. & in an other place. 11

When I satte (saith he) like a king that hath his armye about him, yet was I the conforter of them that mourned, therfore a certaine wise man doth admonish vs saying: Faile not them that wepe in consolation. And the Apostle saith, We should wepe with them that wepe. By these things euery man may consider, the enormitie of his sinnes against his neighbour, as by respect of him against whom the offence is committed. And generally the greater damage or euill that any man doth by trespassing against his neighbour, so much ỹ more grieuously he sinneth beyond his equalles in comparison. And therefore to deflowre a virgin is a very huge offence. Sclaunder also taketh away the good name which is to be preferred before siluer and gold. Yea and sowing of discorde, which breaketh away and diminisheth loue (that is to be preferred before siluer, gold, and good name) they are very huge and enorme offences. Yea, greater in all respects then theste. And againe the more that the matter of sinne or offence be, consecrated vnto God, the greater is the offence. And last of all (my welbeloued) it shalbee méete for thée diligently and wisely to weigh the enormities of thine owne offences committed against thy neighbour, by any manner of meanes. And that according to the considerations before rehearsed & touched thou indeuour thy selfe worthely to correct them. Diligently (héereafter) to eschue them and to behaue thy selfe well and orderly vnto all men according to their state, condition or qualitie, euen as the Apostle teacheth to the Romans, saying. Geue vnto all men their due, feare vnto whom feare doth belong, and honor to whom honour appertaineth.

Rom. 12.

## Of the enormitie of sinne hauing consideration to the ende and circumstaunces.

*Artic.* 13.

Further-

FUrthermore the name of circumstaunces in actions of vertue, is taken ordinarily by circumstance according to the place, for as the place doth locally inuyron and stand about the matter or thing in hand, the which doth euen touch it, and yet is vnto it an outward affection: So the conditions of humaine actions, which concerne the very actions themselues, and yet are without their substaunce, are called circũstances. As Thomas in the first chapter of his second treatise and the seauenth question. There are (saith he) seauen circũstaunces which are conteined in this verse.

Who, what, where, by what helpe, why, how, and when.

For a man must marke who did it, by what help, or assistaunce he did worke, in what place, what time, to what purpose, and in what maner it was done. But forasmuch as the action taketh his proper kind by the ende or purpose whereunto it tendeth, therefore worke it selfe is of the substaunce of the action. And therefore when the ende and worke are termed circumstaunces, it is not to be vnderstode of the principall end or action, in that that it is properly: but it is ment by some end adioyned, and by some property applyed about the worke or action. Of these circumstaunces this one therfore is of greatest consideration. That is to say: To what ende any thing is done.. And therefore to the more vnlawfull, or wicked, ende, or puppose, any thing be done, the fault is so much the more aggreuated. And if any man pretende his worke to sundry ends or purposes, which are forbidden, the more, and the more peruerse that their ends be, so much greater is the enormitie of his sinne. As if any mã do steale to ỹ end or purpose that he may maintaine delightes, banquetting, & worldome, yea or to attaine thereby worldly promotion. And furthermore if any man be of the kinde of good men, yet if the end or purpose that he pretendeth be vaine and lewd the thing thẽ it selfe is vnlawfull. As if any man, praye, faste, and geue almes, to obteine mens praises thereby. Then for asmuch

as by the testimony of Dionysius goodnesse is an entier cause, (that is to say, whether all the circumstaunces of vertue before rehersed, do concurre) and the defectes or euils doe happen by the omitting of any circumstaunces: Therefore the greuousnesse of the sinne is so much the greater, the more that the number of circumstaunces be which are forsaken, and the more that the partie doth go from the conuenient circumstaunces of vertue it selfe.

Hereupon let vs now not onely be sorry that we doe those things which of their owne nature be vicious and absolutely euill, and doe also omit things that we should doe: But also because we haue sinned in an incõueniẽt time, in a place more forbidden, to a very wicked end and purpose, dishonest meanes, or assistaunce, and in a most vnapt manner and fashion, euen vnfearfully and vnreuerently altogether, we must consider also how often, and with what manner of person, with how great delight in sinning, and with how great, or what kind of offence to our neighbour. For the more that the desire of sinning (I meane the verie willingnesse to euill) be more bent thereunto, the fault is so much the more greeuous.

Likewise it is conuenient and we must consider of the good things which we doe whither they be done in due time and place, with a right intent and reuerently, also. For it is more grieuous in the time of deuine seruice on the holydayes, and in the Church, to haue a wandring minde, to tattle, to loke gazing about, and to set minde, vpon vice and wickednesse. Therefore (my welbeloued) indeuour thy selfe to fulfill the good deedes whereunto thou art bounden, with the circumstaunces before rehearsed as much as in thee lieth and doe heedely consider the greuousnesse of thy sinnes, by all these things now before rehearsed which doe aggreuate sinne and wickednesse.

Of the

## Of the deformitie, hatefulnesse and loathsomnes of sinne by consideration of it selfe.

*Artic.* 14.

BEcause God which is dishonored by sinne doth consist of an infinite great honourableneſſe, amiableneſſe and bewtie: Therefore sinne is iudged to be also of an infinite loathsomneſſe hatefulneſſe and deformitie. Forasmuch as it is displeasing, and contrary, to the deuine will, holineſſe and equitie, hereupon sinne ought (by the lawes of God) neither to be committed nor to be allowed for no cause, for no feare of damage, danger, or torment, nor for any loue of commoditie prosperitie or ioye. Yea, rather should a man willinglye receaue and indure most grieuous death, then to incurre the least sinne. And therefore whosoeuer doth either for flattery, or for manaces or by regarding mans fauour, yelde vnto sin he declareth sufficiently that he is imperfect To conclude, the least euill of the fault, that is to say: The least sinne is more hatefull and more to be fled from, then any kind of euill in the paine or any kind of punishment (yea, though it be infernall) as touching that it is merely punishment. Therefore wee ought not to sinne for the auoyding of any torment, losse, or discommoditie, but rather ought a man to be willing to bear any paine then to offend God: For to offend God, is as much as to læse God. (I meane the vnmesurable goodneſſe of God) and to set our owne wicked wils directly against his most holy will. And therefore now (my welbeloued) consider howe great is their frowardneſſe, and how farre are they distant from true perfection, whose whole affection tendeth day and night to doe those things which are forbidden by the deuine lawes: which by flattery, gifts and pursute do labour to draw

those things, vnto their consent, with the which they may fulfill their most filthy desires. And which study to be honoured, to be inritched, and to haue their proprietie in this world. Therefore let the state of our mindes stand vnflexible. Let vs neither be puffed vp with prosperitie nor yet ouercome with aduersity. Neither let vs fall hedlong from the way of righteousnes through feare of mans displeasure, rebuke, or dismaying, and let vs beyond all comparison feare the death of the soule (which is sinne) more then the deathe of the mortall body.

Against those which do more feare, eschewe: and hate the euill of the punishment then the euill of the faulte.

*Artic.* 15.

FEare is the flying from or detesting of euill. Therefore the worse that any thinges bee, the more to be fled from, and the more detestable they are iudged to be. For almuch as euill is ỹ obiect of feare: So that it is already euident that the euil of the fault is vnmeasurably to be fled from. But the euill of the paine or the punishment of sinne, or any kinde of afflictiue aduersitie, is not (in it selfe) absolutely euill, or simply to be fled from or auoyded. But it is iustly sent by God, and is profitable in this world to the taking away of sinne, and the powring of grace vppon vs. In hell it is the worke of deuine iustice, and ordeyned for the faulte although it be hurtfull vnto the damned. If then, since these things are so, how vnperfect, vyle, and childish, are they which in this life doe rather feare and flye from the iust punishment, confusion and rebuke of their sinnes, then from the very filthie deformitie of sinne it selfe, the displeasure of the deuine holinesse: and the

dishonor

dishonour of the highest God: These be those disordered and miserable creatures, in whom priuat loue doth weye downe godly loue, in whom seruile feare is greater then childish obedience, which doe more honour, dread, and esteeme the sighte and iudgement of the world, then of God: neuer fearing to do that in the presence and beholding of God himselfe, which they would be abashed to do in the sight of a man being their iudge in this world. These are more sorowfull for their own temporall or corporall discommodities, losses, or punishmēts, then for Gods displeasure, for the losse of grace, or for the wounding of the soule. These men doe pretend and faine a certaine amendement, when the iudgement and examination of men is at hand, or approcheth. But when he is absent, whom they feared and is not feared and is not loked for, to returne shortly vnto iudgment or punishment. then they liue as they did before. Go to then (welbeloued) let vs feare god most sincerely, let vs (without al comparison) hate the euill of the fault, and hartely imbrace such punishment as is layd vppon vs for sinne, yea and let vs beare it pātiently. And let vs most faithfully bewaile and lament the hurts of the soule (that is sinnes) more then the losse of temporall things, or the afflictions of the body. Last of all, wee shall be able to accomplish all these things, if we marke effectually that saying of Salomon: My sonne honor God, and thou shalt prosper. Besides him, see thou feare no man. And againe he sayeth, Hee that feareth God, doth tremble at nothing, and hee that feareth man shall come to destruction. I meane not that wee ought not at all to feare our superiors, since the Apostle Peter saith: Seruaunts be subiect vnto your maisters with al feare. But my meaning is that they are not to be dreaded as men, but as Vicars and ministers of God, least through the feare of them we offend God by any meanes. Now pray vnto the most mercifull God hartely and incessauntly for grace, to obtaine the perfection in this article heere described.

How ſundry men, vpon ſundry cauſes and motiues, doe eſchue ſinnes.

*Artic.* 16.

Furthermore there are ſome which ar withdrawne from vices with onely ſeruile feare. That is with the dread of punishments and not with an affection to felicitie, nor with the veris ſincere loue of God. Theſe men (as long as they continue ſuch) are not acceptable to God, yet ſuch kind of feare is not altogether vnprofitable, in as much as it withdraweth from ſinne. There is nothing that is done as it ought to be, or acceptable and pleaſing of God, vnleſſe that proceed of the charitie of God, & bee done by the loue of righteouſneſſe. As Auguſtine in the 21 booke De Ciuitate Dei: vices (ſaith hee) are ouercome by a labourſome difficultie. Neither is it poſſible to do that truly or ſincerely, but onely through a delite in true righteouſneſſe. But they which doe ſeeme (by the meanes before rehearſed) to decline from euill, and to doe ſome good things are euill, and vnfaithfull ſeruaunts becauſe there remaineth in them an effect to ſinne, and a well lyking vnto things that are euill Of ſuch kind of ſeruaunts our ſauiour ſaith to his Apoſtles: I will not now call you ſeruauntes, for the ſeruaunt knoweth not what the maiſter doth. And againe, ſome doe eſchue ſins. in hope of reward & deſire of euerlaſting felicitie. In theſe men the loue of God is not perfect & altogether ſincere without diſſimulation, becauſe they are bended backwards towardes themſelues, beholding and thinking of their hier and reward. But if ſuch doe more regard and affect their owne commoditie then the honor of God: If they be more induced by the affection of priuate loue, then by the motion of deuine charitie, vnto the doing of good workes, then they deſerue nothing, and are rightly named mercenary men. Neuertheles it is lawfull to ſerue God, by the beholding the reward, and by the affection to heauenly felicity.

So

So as the honor of God be preferred before a mans owne reward, and that the very reward of bleſſednelle which is deſired, be ordered and diſpoſed to the honor and glory of God. The which who ſo doeth, he ſhall not onelye not be a mercenary, but furthermore a friende: becauſe he loueth God, and righteouſnes aboue all things. Whereas they which are not perfect, are accompted to haue a beginning feare or mixed dread: bicauſe they withdrawe them ſelues from ſinnes, and doe alſo apply them ſelues to vertues, partly by the feare of the puniſhments of hell, or theſe temporal and preſent pains and partly by the hope of heauenly rewards, Notwithſtanding the loue of God (in them) doth ouerweye priuate loue, and they deſire the honor and glory of God both firſtly and finally. And therefore they are in the ſtate of health and grace. Furthermore there are others, which withdrawe themſelues and depart from ſinnes, and doe good, by the onely loue of the deuine godhead, and the true and ſincere zeale of his honour, beeing conuerted feruently with their whole mind vnto God. And ſuch deſire or couete nothing els (at al) but that God being glorious and holy, ſhould be in all things honoured and loued, and doe neuer think on the reward, nor haue a reſpect thereunto. Which bow not backe towarde themſelues, but rather doe altogether die vnto themſelues, to the ende they may moſt purely liue vnto God. As the Apoſtle witneſſeth, ſaying I liue not now, but Chriſt liueth in me. Furthermore if theſe men, doe at any time think vpon their reward and deſire it, that ſhall not proceede of inordinate backbending towards themſelus, but by a charitable relation vnto God, and becauſe it is Gods will and pleaſure that they ſhould deſire eternall felicitie, as men confirmed in goodneſſe and happilye enioying God: that they ſhould moſt perfectlye applye their whole minde vnto his honor, loue & praiſes. And ſo the loue of ỹ reward, ſhal not repugne the perfectiõ of charity. Theſe be ỹ friends & ſonnes of God, whoſe mindes are conuerted into ỹ moſt pure affects of deuine charitie & ỹ zeale of righteouſneſſe

Iohn. 15
Iohn. 18.

And

And theſe men do in all places and at all tymes behaue themſelues verteouſly: becauſe the reaſon of well doing, is vniſorme, pure, and ſtable in them, euen as God himſelfe, beeing the perfect loue, the zeale of very righteouſneſſe, the preſence of the Diuinitie, the loue of pureneſſe, the mighty affection of deuine honoure, the well pleaſing of good and honeſt things, & of all vertues. Now then (my welbeloued brother) fly from vice and exerciſe goodneſſe, rather by the moſt pure loue of God, the zeale of equitie, and affection to pureneſſe, then either by feare of paines, or reſpect of rewards. And if thou haue not yet attained that perfection, praye vnto God therefore, and in the meane while flye from ſins. At the leaſt, by feare of eternall damnation, and the loue of the heauenly bleſſedneſſe.

## That wee are not able in this life fully to comprehend the enormitie of ſinne,

*Artic.* 17.

AS Auguſtine ſpeaketh in the 21. booke de ciuitate Dei, the paine and eternall puniſhment which is appointed for temporall ſins, doeth therefore ſeeme hard and vniuſt vnto mans ſences, becauſe in this life we lacke that ſence and vnderſtanding of the higheſt and pureſt wiſedome, by the which it might be perceiued how much wickednes is committed in preuarication and diſſembling with God. For we haue already manifoldly ſhewed that the enormitie of ſinne is ſo much the greater as the goodneſſe of God is greater, before the which the fraile goodneſſe is by ſinne preferred. And likewiſe that the higher Gods maieſtie and authoritie are, which by ſinne are diſhonoured, yea how much the greater Gods holineſſe and equitie be, which doe abhorre the filthi-

neſſe

nesse of sinne. And againe the greater that gods charitie be towards vs, and the more and better that his benefites be, which he hath bestowed vppon vs. And because we are not able to comprehend in these fleshly sences and naturall minde, the vnmeasurablenesse of the deuine bountie, the vndescriable highnesse of the deuine maiestie, the most clear infinitenesse of the deuine holinesse and equitie, and the greatnesse of the deuine loue, and of his benefittes towarde vs, nay rather that we are not able with a clere eye, to behold them: I doe therfore certainly beleue that we can not fully know, the enormitie of sinne whilest we are in this estate. Hereupon the perfect and holy men, the more sincerely and lustily that they did behold God in this world, & did in their mindes (being lightned and annointed from aboue) the more diligentlye marke those thinges: whereby the enormitie is aggreuated and the better perceiued (whereof I haue already handled many) so much the more, they despised, humbled and corrected themselues, yea & did most vehemently ponder, bewaile & chastise, the least sinnes.

To conclude, one sinne is aggreuated by an other. Since therefore, the sinnes of our affections, speeches, thinges committed and omitted, be so many that they exceed and escape the knowledge and nombring of our thoughts and mindes, it is certaine that we cannot vnderstand the enormitie of our vices, but by a very singular grace from God, And therefore it is written, who vnderstandeth his faultes? purge me O Lord from my hidden faults: and from offences vnknowen spare thy seruaunt. Psal. 18.

Hereupon we ought in all respectes, we ought (by right) patiently and with all gladnesse to sustaine all aduersities whatsoeuer happen vnto vs, for our so hidden lurking many and great offences. But because we doe not ponder nor consider the enormitie of our sins, because we doe not humble our harts low inough before God, because in aduersities wee doe not giue thankes vnto God,, which loueth vs, rebuketh

vs

vs, and chastiseth vs, but being ouercome with impatience, we fall not into disordinate sorrow and baseness of courage. Yea further because the other things a litle before rehearsed, which do aggreuate sinne aswell on the behalfe of the sinner, and of the obiect or matter whereabouts the sinne is committed, as also by meanes of the endes and circumstances are so many and so great in particularitie, that none of vs canne distinctly know them all: Therefore we are not able fully to vnderstand the grieuousnesse of our sinnes. But we ought infinitely to humble our selues, and hartely to call vpon the deuine clemency, and onely to breathe to, or take comfort in the mercies of God. And to say with the true penitent sinner mine iniquities haue ouer taken me, and I had no power to see them. And againe: our iniquities are multiplied ouer our heades. And in an other place, our sinnes are growne vp to heauen. Last of all: though we can not fully comprehend the hugenesse and enormitie of our wickednes, Yet by that most bitter, eternall, and infernall paine, which the iust God appointeth for our sinnes, it appeareth doubtlesse that they are truly so incomprehensible, great & enorme: which God doeth yet neuertheless euen in hell, mingle mercy with his iustice, in that he punisheth lesse then we worthely deserue. And yet the enormitie of any mortall sinne (how litle so euer it bee) is so great, that there is no creature in the whole world, so welbeloued of God, but he would hate him, and damne him (for euer.) for one of these grieuous sinnes, if he finde it in him finally, at his ending. Yea, and so great is the enormitie of sin, that it maketh the sinner so displeasing vnto God as hee himselfe doth not remember any good thing which the sinner did before. As our Lord and iudge doth testifie by Ezechiel saying, if the iust man doe turne away himselfe, and worke iniquitie, I will not remember all the righteousnesse which hee hath done. Therefore he that standeth, let him take heed that he fall not, no man is sure: And in the Prouerbs it is said: Blessed is the man which is alwayes fearfull. And further-

Apoc. 14.

more

more how great the enormitie of ſinne is, it may hereby be marked, that no creature was fitte, to make ſatiſfaction for the ſinne and tranſgreſſion of mankinde, and to take away the ſame, but it became the very onely begotten of God, yea, and it behoued (by a certaine meane) the true and vnmeaſurable God, to be incarnate, and to ſuffer and die, for the redemption of men from the gilt of ſinne. If thou mark theſe thinges rightly (my welbeloued) thou ſhalt abhorre ſins, thou ſhalt bewaile them, and fly from them. And ſhalt warely behaue thy ſelfe before the preſence of the deuine maieſtie.

## Of the ſundry effects and hurts that come by ſinne.

*Artic.* 16

Contrarye cauſes are accuſtomed to haue contrary effectes. But ſinnes and their vicious qualities are contrary to vertues and their actions. Then as grace doth make perfect, ſo ſinne doth infect it, hurte it, and imbaſe it. And as vertues and the gifts of the holy ghoſt doe make the ſtrengthes and forces of the ſoule to be readye, prompt and eaſily enclined to wel doing, yea, and (by meane and working of the holy ghoſt) very well and ready nymble thereunto. So ſinne and vicious qualities, doe foreſtowe the forces before named, and drawe them backward from goodneſſe, make them weake and vnready to doe well, prone and prompt to euill, yea they make them eaſily enclined to a deuiliſh inſtinct, and to followe the violent ſway and force of affections. Hereupon Hugo in his booke of the ark of Noe, ſaith: what temptation ſo euer doth aſſaile a ſoule forſaken & abandoned of deuine ſuccour, it ouerthroweth it. And Beda witneſſeth, that a man fallen into ſin, is deſpoyled of the free grace of God, and wounded in his owne naturall forces.

Therefore

1 Therefore to the end that we may orderlye procæde, wee must firste say that sinne doeth despoyle the minde of the frē giftes of grace, of charitie poured vpon vs, and of all the other vertues which procēde of the giftes of the holy Ghost, which make vs acceptable vnto God.

2 Secondarily, it blotteth and defileth the soule, which blotting doth accompany the spoile of those frē giftes, and is the losse of the spirituall beutie and comlinesse. For euen as in corporall matters, a blot or spot is the losse of proper bewty, and comlinesse, by the getting of any foule thing: so in spirituall things, a blot is set for the losse of spirituall comlinesse. Now the soule hath two kinds of comelinesse, the one is of the naturall light or reason, that other is of the deuine lightning by grace. Furthermore if the soule cleaue fast to these base, earthly and carnall things, it doth worke altogether against the light of the naturall reason, and the grace of deuine beautifiing. And so the spirituall comlinesse (as touching the naturall light) is diminished and darckned: but (as touching the light of grace) it is altogether taken away.

3 Thirdly, sinne bindeth vnto perpetuall paine. As Iude in his canonicall epistle saith of the wicked: that a depthe of
Apoc. 14. darckenes is reserued for them for euer. And it is red in the Apocalipse also: the wicked and vngodly man shalbe tormented with fier and brimstone, and the smoke of his torments shal goe vp for euer and euer.

4 Fourthly, sinne doth make ỹ conscience it selfe bitter & vnplesāt. For as that wisemā left in writing, a troubled cōsciēce doth presume horrible things. Wherupon one of Iobs friends doth affirme saying: The sound of terror is euer in the eares of the wicked. Therefore Ieremie speaketh saying: it bitter & vnpleasant for thee to haue left the Lord thy God. For sinne doth engender a priuie gnawing in thy conscience, when remorse of the same vexeth an euill man saying: here spirituall gladnesse, inward peace, and orderly mirth and iollitie haue no place in the wicked men.

Fiftly,

Fiftly, ſinne doth harden and indurate the mind, ſo that it 5
is not able to receiue compunction and grace. Neither doeth the woꝛde of God enter into the ſecrete partes thereof. But doth reſiſt good and holeſome things: vnleſſe God giueth the moſt meeke and clement help of his almightie grace. And ſo moliſſe the heart. And therfoꝛe Salomon in his booke of Pꝛo- Pro.18.
uerbs doth affirme: the wicked (ſaieth he) when he commeth into the depths of ſinne, doeth not regard it. And in Eſay, God ſaith to him that is filled with vice & euil qualities: I knowe that thou art hard harted. And thy necke is like vnto a ſteele bowe. And thy foꝛehead is of braſſe. Theſe that are thus indurate do not blush at their euil deedes, but rather reioyce whē they haue done euill and triumph in moſte wicked things. Wherevpon Ieremie doeth witneſſe of ſuch saying: Thou haſt a face like the foꝛehead of an harlot: ſo that thou wouldeſt not bluſh. Foꝛ the longer, moꝛe grieuouſly, oꝛ oftener, that a man ſinneth, the moꝛe his reaſon and vnderſtanding is blinded. And the more that his reaſon is blinded, ſo much themoꝛe he erreth and goeth aſtray. Taking euil things foꝛ good things, falſe foꝛ true. Hurtful vaine and vyle things, foꝛ healthfull, certaine and pꝛecious things.

Sixtly, ſinne maketh him that ſinneth inſenſible as tou- 6
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Seuenthly, ſinne killeth the ſoule, becauſe it taketh the life 7
of grace from it, and doth depriue it of the true life which is Chriſt. And the ſinner is thereby like a ſtinking rotten, and moſt filthie carcaſſe in Gods ſight. Herevpon we reade in the Apocalips: Thou haſt a name to liue, but thou art dead.

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For I finde not thy workes full before the Lord my God.
Sinne doth also (according to Augustine) annichilate and bring to nothing. Because sinne it selfe is nothing, and all men by sinning come to nothing. By losing the essential being (not of nature) but of grace.

8 Eightly, one sinne doth drawe and dispose a man vnto another. So the sinne which followeth doeth become both a sinne and the paine of a sinne. For of it selfe it is a sinne. And by respect of the sinne which went before it, it is also the payne of a sinne. Because the sinner by the deserts of the former sinne doth iustly deserue to be forsaken of God. And so falleth into sundry vices. Wherevpon according to Gregory: A sinne which is not washed away by a repentaunce, doth by and by drawe one to another sin by his owne weight and sway.

9 Ninthlye, sinne doeth make such vertuous dedes which were done before to bee vnfruitfull and doeth exclude man from the glory of the heauenly kingdome. As it written. Let the wicked be taken away leaste hee should see the glory of God.

10 Tenthly, of a member of Christ, it maketh one a member of the Diuell. For as by faith we are incorporat in Christ, so by deadly sinne, (loosing faith) we are incorporat in the Diuel who is the head and prince of the vniust.

11 Eleuenthly, it maketh man (who ought to be the Temple of God) to be like vnto hell. For as in hell there are nether cold, stincke, darknes, wormes, confusion, thirst, and hatefulnesse, of all that is good and honest. So in a sinner there are the fire of anger, impacience, and couetousnesse, the cold of enuie, the stinche of lechery and riot, the worme of conscience, the thirst of concupiscence, disorder and pouishnes of minde, and the loathsome detesting and hating of vertues.

12 Twelfely, sinne maketh a man vnstable. For the sinner is ouerthrowne, tossed, and caried about with euerye kynde of passions, temptations, and vices.

As

As it is written, the wicked shall walke about: for they are as the dust which the wind driueth from the face of the earth: because their harts are not made fast vnto the highest, vnchangeable, only true & most perfect goodnes. Therfore they wander in things created, & are deuided in minde, & are most vnordinately affected. Whereupon Ieremie speaketh saying: Ierusalem hath committed sinne, and therefore it is become vnstedfast. Furthermore euen as the bayte vpon the hooke doeth beguile the fish, So doth sinne beguile the sinner. Because whilest he doth vainely and wickedly delight therein, It bringeth him to euerlasting sorrow. Hereupon Augustin in his 14 booke De ciuitate Dei, doth affirme saying. We may well say, that all sinne is a lye. For we doe not sinne (saith he) but of a desire that good may come to vs. And yet of al sinne euil commeth to vs. Againe, sinne doth make the sinner like vnto a serpent. which goeth vppon his brest, and eateth the earth. Euē so sinners doe cleaue fast vnto sinne, and do studie to fill and glut themselues therewith. Sinne doth also shewe that the sinner is a fole. Because by sinning euery man doth more and more, ouercharge, greeue, and oppresse, himself. He gathereth and layeth vpon his owne shoulders the sticks wherewith he kindleth the fier that burneth him in hell. Yea he serueth him which requireth and seketh nothing but his eternall dampnation. and will so much the more torment him, the greater seruice that he hath done him. Furthermore sinne doth take away true libertie. And maketh thereof most miserable bondage. Because (as our Sauiour witnesseth by the Euangelist) Euery man that sinneth is the seruaunt of sinne. Therefore Augustine in his fourth booke De ciuitate Dei: Doth confesse that the godman, although he serue, is yet a free man. But the wicked (saith he) yea, although he reigne, is yet the seruaunt of as many maisters as he hath vices. And againe in the fourth booke he saith that the will of man is then truelye in freedome, when it is not in bondage to vice or sinnes. And Salomon in the booke of his Prouerbs protesteth: That Psal. 11. Pro. 4.

righteouſneſſe doeth raiſe vp and enable the people. But ſinne (ſayeth he) doeth make people miſerable. For if payne make a man miſerable, and the fault much more miſerable, then ſhall it ſo much the more in all reſpectes make him miſerable, as the fault is, more deteſtable then the paine is. Wherevpon Auguſtine in the eleventh booke de Trinitate ſayeth: to will or deſire (ſayeth he) that which is not decent, is a moſt miſerable thing. And againe ſaieth he, euery man is made miſerable by onely euill deſire. But more miſerable by power thereof. For thereby the deſires of an euil thought are fulfilled. And becauſe the ſinner doeth cleaue and ſticke faſt vnto vaine things, therefore ſinne doeth finally leaue him (which ſinneth) vayne and voide of all things. As the Apoſtle ſayeth to the Romanes: What fruite had you then (that is to ſay in ſinnes when you ſinned) in thoſe things whereat you now doe bluſhe. For the ende thereof is death. Furthermore ſinne doth chiefely greeue the ſinner, at the tyme of his death. For it maketh him ſorrowfull for the loſſe of the temporall things (that is to ſaye: The delightes, riches, and honours of this worlde) which hee loued. It maketh him alſo to feare the ſtreight iudgement of God. The infernall puniſhments of the ſpeedie comming of the Diuels. Who then doe chiefely indeuour to drawe the ſinner into deſperation and manye other euils. And then the wicked is ſorrowfull that he hath loſt and ſpent his tyme ſo viciouſly and vnfruitfully. Herewithall after death, ſinnes doe vnſpeakably greeue the vniuſt. Becauſe they ſhewe that they are before the iuſt iudgement of God moſte worthie of euerlaſting payne & confuſion. And then they mourne to heare that terrible worde: Goe you accurſed into euerlaſting fire. And do vnrepairably holde them as turned away from the high goodneſſe and fountayne of true felicitie. And laſtly: As ſinnes are hurtful to them that are in ſinne themſelues, euen ſo they greeue thoſe which by repentance doe withdrawe themſelues from ſinnes.

Rom. 6.

First,

Firſt, becauſe it neuer recouereth the glorie of the firſt innocencie. As a mayde once deflowred can neuer bee a virgin againe. 1

Secondarily, becauſe it bringeth vs to paine & penaltie. 2

Thirdly, becauſe it kæpeth man back from glorie. For the penitent ſhall not enter vntill, through Chriſt his merites and mercie, he be reſtored to the pureneſſe which he had in baptiſme. 3

Fourthly, becauſe he ſhall neuer recouer the time paſt, & loſt, the which he might haue gayned with reward. Yea, and it happeneth often times that the ſinner being penitent doth yet (by the dregges and reliques of his olde accuſtomed ſins) become more cold in his affections, more readie to the lothſomneſſe of good things, darker in his vnderſtanding, weaker to doe well, and much more fraile and fæble to reſiſt the euill. And therefore Auguſtine in his eleuenth booke de ciuitate Dei doeth ſaye: Our mynde (ſayeth he) in the which reaſon and vnderſtanding naturally haue reſidence, doeth become vnable and weake (by certaine colde and darkeſom vices) not onely to cleaue to the fruition of God but alſo to beare and abyde that vnchangeable light. Vntill ſuch time that being from day to day healed and renewed, it maye be made capable of ſuch great felicitie. Whereby it is manifeſt howe foolihly they behaue themſelues which foreſhowe their conuerſions, and ſaye, that after a certayne time they will be altogither conuerted yet remayning the meane while in their vices and wickedneſſe. For they doe not rightlye weigh into howe many daungers, perils, and harmes they fall in the meane time. And therefore ſinne doth alwayes hurt many men. 4

Firſt, him which ſinneth. 1

Secondarily, the neighbours and all the Church of God. Becauſe in the meane while the neighbour thereby taketh offence, and the Church it ſelfe, which is an armie to withſtande the Diuell, is (by a certaine kynde of meane) there- 2

by also diminished, and weakened, by him which is wickedly conuersant and occupyed.

3 Thirdly, it hurteth also those ỹ are dampned. Because the more that discend into hel the greater horror, howling, & torments there are. For that prouerb hath there no place which saith: Solatium est misero, socium habere miseriæ.

4 Fourthly it hurteth (by a certaine meane) the blessed in their habitations. By meane of subtraction. For the greater & more copious that the number of the blessed is, the rewarde accidental is thereby made the greater, by the happie societie, one of them glorying in anothers felicitie.

5 And lastly, the sinner doth incurre many euils & dangers, by relapse into his olde vices. For his faultes are made the greater, & so more hardly to be forgiuen. As Ieremie witnesseth saying: How vyle art thou made by returning vnto thy wayes? For a wound hurt againe, is the hardlyer and more slowly healed. God also is made the harder to be pacified. And the diuel the stronger to possesse, as Christ sayeth in the Gospel: That then goeth the diuel & taketh vnto him seuen other spirits worse then himselfe. And going in he dwelleth there. And the end of that man is worse then the beginning. Also sinne is fortified to preuaile before the iudgement of reason. As Augustine speaking of himself doth saye: More preuailed the encreasing euil then the vncustomed gwdnes. Lastly euen the sinner himself becommeth more impotent to rise. And thus behold (my welbeloued) how many & how vnspeakable euil things a man doth incurre by sinning. And surely if thou do not amend thy life by reading and knowing these hurts, and dangers which come by sinne. If thou do not detest and abhorre sinne, if thou do not walke in pureneſſe of life before God, then shalt thou be vnexcusably reproued of great faultes by thine owne vertues. And shalt not doe that which becommeth the naturall gwdnes of thine excellent wit. For it is apparant by these things howe truely Augustine spake in his twelfth booke De ciuitate Dei, saying: Sinne hurteth

Ieremie. 2.

Luke. 11.

nature

nature. And by that meane it is contrarie to nature. And yet by that vice nature is apparant to be great and laudable. For by what meanes soeuer vice be blamed, by the same vndoubtedly nature is praised. For the right blaming of vice, is because thereby a laudable nature is dishonested.

## Of the infinite mercie of God.

*Artic.* 19.

WE haue alreadie spoken many thinges of the enormitie, filthinesse and impietie of sinne. And it is now thereby made manifest, howe vehementlye the holye and most highest GOD, is dishonoured by sinne, and howe he hateth and abhorreth the same. Therefore lest anye man shoulde by consideration thereof fall into weakenesse of courage, or be broken with desperation, or faint with ouermuch sorrowe, or pyne and wyther awaye with vndiscreete curyositie. Wee will saye somewhat againe of the incomprehensible and vnmeasurable mercies of God. And therefore as the goodnesse of God is pure, infinite and most plentifull, so the swæteneſse of his liberalitie, and his clemencie is altogither vnspeakable, vnlimitable, and vnercogitable. Exceeding and infinitely passing all our malice, neede, and miserie. Yea, more then all the waues in the Sea passe a little droppe of water, or the great heape of the whole worlde doeth passe incomparably the least seede that is. Let no man therfore dispaire by the enormitie of vices. For thereby he shoulde offer an extreme iniurie to the diuine mercye. And shoulde most vehementlye dishonour the vncreated veritie of the highest God. As though Gods goodnesse and clemencie (which hath promised forgiuenesse and grace vnto all men

how full of iniquitie so euer they be, if they do truely repent) were lesse then his wickednesse. To conclude, is not the mercy of the glorious God, and he which is onely to bee worshipped, most infinite, who in euerye moment doeth perceiue so many sinnes to be done in this worlde, and seeth himselfe to be dishonoured, despised, and blasphemed, so vnspeakably, of so manye sinners, and yet doth preserue them in being, doth vncessantly communicate vnto them, the goods of nature, and of fortune, doeth nourish them, cloth them, and prouyde for them, yea since (according to that which hath beene sayde before) the enormitie of sin is so incomprehensible, euen therein the wonderfull great, and infinite pitie of God, doeth appeare, that he neuer will vouchsafe to be reconciled or to beholde, or to receiue into his grace and fauour, the man with whome he were but once offended or displeased by sinne? And behold euen those of whome he hath bin so often times offended by such greeuous sinnes, by whome he hath beene so often contemned, and set behinde earthly things in comparison, he doeth not onely vouchsafe to receiue them vnto forgiuenesse, grace and fauour, but often times he doeth preuent them in vncomprehensible pyetie, and doeth happily change their heartes (by inward compunction) vnto saluation: taking from them all hardnesse of heart. And filling them with so much grace and goodnesse, that the same doeth nowe moste abound, where before iniquitie was most abundant. And so of most hateful enimies, they are made most deare and acceptable vnto God: therfore we must not dispaire for any thing. For asmuch as God by his mercie doeth patiently abyde sinners, doth gently reuoke them, doth dissemble, and deferre reuenge and punishment, doth deliuer them from many & manifold dangers, doth liberally & freely giue them grace: doth multiply that which he hath giuen, doeth keepe and preserue that which he hath multiplyed, & doth reward with heauenly things that which he hath kept and preserued. To conclude, God doth ioyfully receiue vnto repentance the sinner, which

returs-

retourneth vnto him, doeth mollifie his heart, doeth quickly forgiue the offence which he committed. And after forgiuenesse doth neuer remember the iniurie. Againe, God of his mercie doth send vs aduersities to proue our patience withal, he giueth vs prosperitie that he may prouoke vs to loue him. And by his mercie doth bring againe vnto himself those that goe astraye, and doeth guyde vnto him such as returne, doeth raise vp them that fal, doth stay and hold vp them that stand, and doeth lead vnto glorie all such as doe persceuere in godlinesse. Behold how great and how verie vnspeakable, incomprehensible, and vnmeasurable, the clemencie of our God is especially vppon his elect: And yet let no man sinne the bolder by this consideration of the diuine mercies, presuming most foolishly vpō Gods benignitie. For he is accursed which sinneth through hope. For the better, more mēke & clement that we knowe God to be, so much the more intentiuely wē ought to loue him, and not to dishonour or dispyse him. Wherefore betwēne desperation and presumption, let vs obserue a sapientall meane, hoping with feare and fearinge with hope. And so let vs continually be carefully and fearefully conuersant before God.

## Of those things by consideration whereof, sinnes be the more effectually auoyded.

*Artic.* 20.

THere are many & almost innumerable thinges which ought to enduce vs vnto the auoyding & eschuing of sinnes. First, the consideration of the shortnesse, vanitie, vnstablenesse, and deceitfulnesse of this present life. For what is our life, but a smoke most swiftly vanishing, and a moysture fading by litle and litle, for our dayes are like a shadow vppon the earth, and it tarieth not at all. How long soeuer our lyfe

sēme

seeme or be in this worlde, yet in comparison of the neuer ending life which is to come, it is but a moment as holye Iob sayeth: Spare me O Lord, for my dayes are nothing. We see also with our eyes how many and how innumerable this present life doth deceaue. Which being delighted, ouer darkened, and bedect with the riches, delights and honours of this worlde do neglect those things which pertaine to their health and saluation, do neuer couet or desire spiritual good things nor do alwayes & euery day prepare them selues vnto death. And therefore euen as they liue so do they make anende. And they do most vnhappily dishonor God whiles they are yet sound and in health, so at the time of their death they ar most iustly of him forsaken, despised & condemned. Is it not then more wholsom to contemne this life for the loue of that most happie and eternal life which is to come? To abiect all the vanitie and impietie thereof, and to cleaue moste faithfully fast vnto that diuine eternall and vnmeasurable goodnesse.

Iob. 7.

1 Beholde in this present and most vnstedfast life, we must of necessitie haue regard either to eternall felicitie or euerlasting dampnation. Chose then (my welbeloued) that which thou perceiuest to be most holesome for thee. And hate eschewe and detest most hartily all kind of sinnes.

2 Secondarily, the diligent consideration of death doth not a little preuaile to make vs eschewe and auoid sinnes, which death doth most swiftly and vncessantly approch. At which time the vicious life which nowe delighteth vs, shall haue a most miserable end. For then the peruerse & wicked, (which do cleaue more and more bent to this world then vnto God) shall seeke but truce for one houre. And only their sinnes shal march on with them.

3 Thirdly, the consideration of the highest & most rigorous straightnesse of Gods iudgement. As to thinke what a horrible thing it shalbe straightwayes after death to be presented before the tribunal seat of Christ, to be of him most iustly iudged to abyde the pronouncing of sentence, to be accused of the diuels,

diuels, and of our own conscience, and to be seene and founde vicious before him. Also the consideration of the last generall iudgement which is to come in the end of the worlde. Which will be so terrible as no tongue is able to conceiue the same. Therefore whosoeuer doth deepely consider how miserable, sorrowful & horrible a thing it wilbe, then with bodie and soule to go downe into the infernal pit, to fall headlong into euerlasting fier, being shut in the mosse tenebrous prison of hel, there desperately to remaine for euer, to haue the moste dolorous company and societie of diuels, and to be there vncessantly tormented more then can be told: That man doubtlesse will auoyd and eschewe sinnes. Whosoeuer wil bewail those which he hath alreadie committed, will keepe his heart with fearefull watch.

Fourthly, the effectual consideration of the whole infernal punishment. And therefore if he which is delighted and allured with vanitie of heart or voluptuousnes of the flesh in this worlde, woulde rightly wey and consider vnto howe great desolation and eternal paine, yea, the plentious fulnesse of al calamities & miseries) those delightes do lead him, he would vtterly abhorre them and fly from them. O my most entierly beloued brother, woulde God that these things did sauour and were vnderstoode of thee, as it is meete and right that they shoulde. For then thou wouldest most readely despyse the worlde. For behold who woulde now lye but the space of one houre in a hot burning furnace, to gayne all the worlde thereby? Wherefore then doest not thou eschew daily sins? For the which so great paine must be suffered, yea much more grieuous then anye punishment which may be giuen in this present life. But these foure considerations whereof I last spake which withdrawe vs from sinne, doe principally pertayne vnto foolish and vnperfect men. Which declyne from vyces rather by feare of euill then by loue of goodnesse. 4

Fiftly, then the consideration of that highest and incom- 5.

pre-

prehensible heauenly felicity which God will geue to those that for his loue doe eschue and hate sinnes, is of great power to withdrawe vs from sinne. Since the hope of reward doeth diminish the force and smart of the scourge, there can be nothing in this world so painefull, so labourſome, or so hard, but that he that doeth rightly and worthily ponder the incogitable glory of that blessednesse, would not readily and willingly indure.

6 Sixtly, to the same end prevaileth deuout, trusty, and often praying. As if a man (which thinketh and considereth that without the aboundant grace of God, he cannot fly from nor eschue sinnes) doe therefore neuer cease to pray hartely vnto God for grace to liue vertuously. For we must (as our Sauiour saith) alwayes pray and neuer cease.

7 Seuenthly, the consideration of the deuine presence is chiefly auailable to the eschuing of sinnes, by the which God doth behold and consider vs euery where. By the which consideration there ariseth in vs a chaste shamefastnes from doing of any thing that is dishonest.

8 Eightly, the consideration of his benefits.

1 Furthermor, it appertayneth vnto them which are perfect, to auoyde sins, chiefly by consideration of the deuine goodnesse before whom (in sin) the fraile goodnesse is preferred.

2 Also by consideration of the deuine maiesty, which by deadly sinne is infinitely dishonored.

3 Againe, by consideration of the deuine holinesse and equitie vnto the which sinne is infinitely displeasing.

Iohn. 2.

And likewise by consideration of the deuine charity, by the which God did first loue vs.

4

5 Moreouer, by the very loue of vertue and purenesse, and the horror of the deformitie of sinne. As a vertuous man did affirme saying, Although I knewe that God would forgiue mée, yet would I not sinne (said hée) for the verye disordrednesse thereof. It is also written that the generall remedyes against sinnes are commonly these.

First,

First, patience in pouertie, that a man may suffer nede & penurie in all things, quietly and gladly as an Embassadour sent by God, whither it be in fode clothing, or other necessaries. For as the abundance of temporall things, is the occasiō of many vices. So pouertie withdraweth frō many euils. 1

The second is the despising of worldly men & their praises, yea, though thou be in all things contemned, reproued, & troubled without cause giuen. For so is the swelling of pryde repressed, & a singuler grace obtained of the Lord. 2

The third, is a ghostly magnanimitie, a stout maistership ouer a mans selfe, without which a man is oftentimes enforced to cōmit such things as would els displease him, & to omit those things the which he would willingly do. It preuaileth much for worldlings in al things to forsake their own will. 3

The fourth is, the eloyning of a man frō comfort of worldly affaires. By which verie often times the quyet & pureneſſe of the soule is much hindred. 4

The fift, is often conference with learned vertuous men and the following of their counsels, and betweene God & thy conscience to take an account of thy life passed which doeth help to ouercome sinnes, and the temptations of the diuel, for since the diuel is the prince of darknes, he doeth hate and flye from the light, or the recordation, or manifestation of his deceipts, and the humble accusings of a mans own self. But the forgetting or keping secret of his wyles, he loueth exceadingly. Herevpon our Sauiour sayeth: Euery man which doeth euil hateth the light: but he which dealeth truely, commeth to the light that his workes may be made manifest, because they are done in God. But there are some which are verye naughtely dangerous shamefull, hauing no will to call to remembrance and examine their owne consciences of the secretes of their thoughtes, affections and temptations, whereby it commeth to passe that being ouercome they fall and are folded and wrapped vp in sundry vices, without purpose and intent to be conuerted vnto God. 5 Iohn. 3.

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6 In like manner, to flye idlenesse, doeth preuaile much in the auoiding of sinne. For idlenes breedeth vices, & therefore some fruitefull occupation must alwayes be taken in hand.

7 Furthermore, I iudge that nothing is more effectuall to the eschuing and auoiding of all euils, to the resisting of the diuel, to the profiting in all charitie vertue & grace, to the applying of the holy workes, and to the earnest submission of a compunct, meeke, and holy mind vnto God, then the inward, frequent, and diligent meditation of our Lordes passion. For when wee see howe much God loued vs, howe great patience, meekenesse & humilitie Christ did shewe & teach in his passion: and how being stretched vpon ỹ crosse, he prayed for them that killed him, by weying & deepely considering of all which things we shal throw from vs all pryde, wrath, impatience, carnallitie, voluptuousnesse & enuie. Studying to get charitie, meekenesse, patience, and repentance. Behold nowe (my welbeloued) let the prouident consideration of al these things before described, which may make thee eschue those thinges which displease God, & cheekely are hurtful vnto thy self (that is to say sinnes) let it alwayes (I say) lead thee and guide thee, that with a clensed thought thou mayest euermore increase in charitie, in diuine grace, & in all the gifts of the holy ghost.

## How a man ought to behaue himselfe here in earth, which desireth to attaine vnto perfection of life.

*Artic. 21.*

Whosoeuer desireth to apply his mynde vnto the obtayning of inward pureneſſe and holineſſe, and to attaine to true perfection of life here on earth.

1 Ought first of all to founde himselfe & his conuersation vpon true humilitie and the feare of God. For God doeth resist the

the proud: but vnto them that are humble, hee giueth so much the fuller grace, as they haue the greater depth of humilitie. 1. Pet. 5. Iames. 4. Eccl. 27.
And againe he saieth: if thou do not holde thy selfe instantly in the feare of God, thy house shalbe quickly subuerted and ouerthrowne.

Secondarily, he ought (so farre forth as God will graunt the measure of his grace, and as in him lyeth) to flye and abhorre all sinne. For asmuch as sinnes doe (in such manner as is before rehearsed) hinder the increase of grace, the feruentnesse of charitie, and the cleannesse of holy life. 2

Thirdly, he ought verie often times and most diligently euery day and night to consider his life, to lament his offences: and the breache of the preceptes diuine, and sharpely to iudge ouer himselfe in all things: to humble and despise himselfe. But as for other mens deedes he ought not curiously to marke or iudge them. 3

Fourthly, in all thinges that he doeth, he ought to haue a circumspect eye: and actually to take heede, and to haue care that he offende not God by any meanes. For since there is no difference (as Saint Thomas affirmeth) in the vndiuidable actions of men, so that euery action of man proceeding from deliberation of reason, either profiteth or annoyeth: it is certaine that vnlesse a man (in all thinges that he doeth) doe circumspectly behaue himselfe in euery point, he shall light into many sinnes. And therefore the Apostle writeth vnto Timothie: doe nothing (saieth he) without foresight and iudgement. That is to saye, the iudgement of discretion going before thee. And in Ecclesiastes it is written: My sonne doe nothing without counsell, and thou shalt not repent thee after the deede. Therefore in all thinges it is to be weighed, whether they be lawfull, expedient, or profitable. Whether they be lawfull hauing respect to GOD, and whether they bee expedient, hauing regarde to the edifying of thy neighbour. He that is such an one will alwayes and in all places behaue himselfe carefully. 4 1. Tim. 5. Eccl. 23.

Such

Such an one was Iob. I feared (ſaith he) all my deedes, knowing that thou ſpareſt not him that offendeth.

5 Fiftly, he ought to keepe his hart with all diligent heede, leaſt any vaine thought or inordinate affection doe remaine therein. Pro. 4.

6 Sixtly, he ſhould bring himſelfe into ſuch cuſtome, that whither hee eate or drinck, or clothed him ſelfe: or whatſoeuer he doe or labour abroad, or whatſoeuer he heare others ſpeake, or he himſelfe ſpeake vnto others: yet alwayes he doe (as much as by the helpe of grace he may) lift vp his hart vnto God, and within him ſelfe reuolue ſomewhat that is godly, ſaying with all his thought: A cleane hart creat in me O Lord. And ſuch other meditations as ſeeme moſt pleaſant and conuenient vnto his deuotion. but chiefly hemuſt pray vncelſantly vnto God for increaſe of grace, and for the cuſtodye of his harte. Pſal. 5.

7 Seauenth, he ought in all things to haue a moſt ſincere intention, feruently and zealouſly deſiring the honor and worſhipping of God. And thinking thereupon more then on him ſelfe, or any other thing.

8 Eightly, he ought in all affection of body and in all aduerſitie to reioyce hartily becauſe ſuch things are profitable vnto him, as touching God. But becauſe it is vnacceptable vnto ỹ holy Ghoſt whatſoeuer we preſent vnto it, neglecting that whereunto we are bound, therefore he ought firſt to pay vnto God reuerently his dettes and duties: as prayers or deuine and holy ſeruice, diſtinctly pronouncing, lifting vp his harte, and faſhioning theſe things (as with a taſte of minde) euenas it were from his owne affection. Yea let him raiſe vp his hart vnto God by contemplation of his goodneſſe, holineſſe and benifits. Theſe things (my moſt dearly beloued brother) I doe write vnto the rudely and in haſt, as they come into my memory, and as God himſelf (from whom all goodneſſe floweth) did vouchſafe to giue me vnderſtanding, to the end that thine hart may be enflamed towards the loue of perfection: and that Iam. 1.

it may

it may know how to obteine the ſame. For if thou doe rightly and wiſely vſe the gifts of nature doubled in the, by the deuine grace, then ſhalt thou with a wonderfull facility attaine vnto ſingular perfection.

And therefore I doe vehemently exhort thée, and earneſtly deſire that thine affections towards theſe earthly things may be temperate, coueting the riches of the world no farther thē neceſſitie doth require, modeſt life doth demaund, and the inward profit of thy ſoule chalenge. For Auguſtine ſaith in his 9. booke De ciuitate Dei: A mans ſoule is ſo much the more vnlike that incorporall eternitie, and vnchangeable goodneſſe, as it more coueteth and deſireth temporall & mutable things, Yea let thy thhouhtes altogether deſpiſe the vnpure delectations of the fleſhe. Becauſe as Auguſtine ſaith in his 2. booke De trinitate. The reaſonable ſoule is made ſo much the more ſpirituall, and the feruent the more and more, that it dyeth from carnall concupiſcences. To conclude the more precious that the ſoule is then the body, ſo much the more diligently ſe that thou loue, ſéeke and heape vp, the ſpirituall riches, the inward comelineſſe and decking of vertues, before the outward garniſhing of the body and garments. Not deſiring to

please men, but to please thy creator, Sauiour, and moſt dreadfull Judge, who is aboue all things, the higheſt and moſt bleſſed God.

I.

# The Needeles Eye.

## *The Prologue of the Author.*

Mat.6. OVr Sauiour Christ by the mouth of his holye Euangelist Mathew in his first Chapter saith: I wil declare vnto thée (O man saith he) what is good, and what the Lord thy God doeth require at thy handes. Verily euen to do iustice and righteousnes, and to walke carefully and warely before thy Lord God. For asmuch as God hath formed and made thée a reasonable creature, he hath created thée, to the end that thou mightest obteine euerlasting felicitie, hée hath furnished thée with all things necessary to the attaining thereof, that thou mightest deserne betwéen good and bad, bétwen truth and falshod, and betwéen vertues and vices: chosing and following those things which are good, true, and verteous, and abhorring (yea vtterly forsaking all euill, false and vitious things. Wherefore our owne reason and vnderstanding (being instructed by the doctrine of the holy scriptures, and wel taught and grounded in the holy lawes of god ought to be the iudge of al our life and déedes, in such sort ỹ euery man might euery day of his life wisely discusse, truelye discerne, and effectually correct, his owne conuersation. And although we are forbidden by gods worde, to iudge other mē
Mat.7. disorderedly, according to the Euangelist saying: Iudge not and you shal not be iudged, neuertheless let euery man iudge him selfe by consideration of his owne life, and let him abhor whatsoeuer he findeth reprehensible therein. Yea let him béwaile it, auoide it and leaue it not vnpunished. But let him amend it by the fruites of repentaunce. And this is meant by doing of iustice and righteousnesse. For whosoeuer doth so, shall escape the straight iudgement of God, and the euerlasting paines

ing paines of hell. As Paule the Apostle doth witnesse in his 11. chapter of his first Epistle to the Corinthians saying: If we iudged our selfes, we should not then be iudged.

Moreouer we ought to walk warily and circumspectly before the Lord our God, continually fearing least we offend the eyes of his holy maiesty in any thing and that we neither lose the benefite of his great grace in this present life, nor yet the fruition of his glory in the world to come. Nor yet thereby encurre the daunger of euerlasting paines in hell. And hereupon the holy worde of GOD doeth say: The man is blessed which walketh alwayes fearfully. And he which is without feare or dread to doe amisse, cannot be iustified. As also the Apostle Paule doth exhort vs to this fearfull and carefull walking before GOD saying: Worke for your saulation with feare and trembling. As also Saint Hierome saith: Cursed be the man which doth serue GOD negligently. Wherfore we must diligently with all hedinesse, and the true effectes of Godly charitie, serue the highest GOD and Father in childish feare and obedience. As it is written by the psalmist: Serue GOD in feare, and reioyce before him with trembling. Such a one was holy Iob saying rightly of himselfe: I haue alwayes feared GOD (saith he) as the rage of waters that might ouerwhelme me. And againe, GOD is he whose anger no man can resist. Therefore I haue bene troubled to behold him, and haue bene greeued with fear whē I considered him. So that whosoeuer is dissolute in his hart light of minde, and doth neither weigh nor consider the heauenly eyes which alwayes behold him, nor yet doth reuerence and dread the presence of that fearful and eternal iudge But doth procede in such a careleste order, and so negligently behaue himselfe, as though he had already passed al perils, and were not of GOD to be iudged, doth he not lamentably cast himselfe away? And shall he not light in the hands of the liuing GOD, That he may receaue euerlasting punishment with the reprobate in the depth of hell. Wherefore my

Pro.28. Eccl.1.

Phil.2.

Psal.2.

deare and welbeloued in Christ Iesus (to whom I write this worke) doe not neglect thy selfe carlesly, in a vaine kynde of securitie. For doe not thou walke vnreuerently before the highest God, which doth continually behold thee. Doe not iniury vnto his maiestie by liuing wickedly: But (as Moises doth exhort thee) kepe thy selfe, and thy soule, warely: And forget not the words of the Lorde thy God, neither let them slippe out of thy remembrance, at any time: For hereupon it is that Augustine saith: Such as feare not Gods iustice doe hope for his mercy in vaine. And Hierome saith: If we would beleeue and often think vpon the presence of God, whose Maiestie seeth and iudgeth al things, I beleeue that we should very seldome, or neuer fall into any sinne: And this it was that holy Iob ment, when he said: Doth not GOD knowe my wayes? and number all my steppes? and againe he saith, Thou hast obserued all my pathes, and considered the steppes of my feete. Whereupon Basil also doth admonish vs saying, Remember that thou stand in the sight of God, which beholdeth the thoughts of your harts, and knoweth al secrets. For this consideration of his deuine Maiestie doth also induce an obseruation of his precepts. Wherupon the Psalmist saith: I haue kept thy commaundementes and thy testimonies, because all my wayes are in thy sight. Thus whosoeuer will feare god let him assuredly think that he doth behold al things Let him be ashamed to stād with vnclean thought in ỹ presēce of his infinite Maiestie, yea, let him be abashed to haue any blot or imperfection in his soule, before the face of the highest God. For it is written. Remember thy creator in the dayes of thy youth, before the time of thy affliction doe come vppon thee.

Iob. 13.

Psal. 118.

It is written in the 11. Chapter of Eccles. Be meke and patient to heare the word of God. For the more we doe loue any thing, so much the more willing we are to heare of it, or to talk of it. Whereupon Iohn speaking of louers of this world saith: they are of the world, and they speake of ỹ world,

and

and the worlde heareth them. By the same reason I say, that whosoeuer doth loue God truly, doth desire his blessing and doth spiritually esteeme him selfe in God, euen he doth heare his worde willingly, doth retaine it diligently, and doth fulfil it feruently. For these are signes of predestination to euerlasting saluation. And hereupon our Sauiour saith: He that is of God doth heare his worde, and therefore you heare not, because you are not of God. For the word of God, or the holy Scripture, is the foode of the soule. And euen as we dispair of his naturall lyfe, which receiueth no corporall foode, or vomiteth vp, & holdeth not ỹ which he hath receaued: Euen so, the life of grace is to be dispaired in him which is not carefull diligently to heare, mindfully to retaine, and effectually to fulfill the worde of God. And therefore (my welbeloued in Christ Iesus) attend and mark the word of God with good affectiõ, heare it hũbly & reuerẽtly, read it & perule it as an Epistle sent thee from the holy Ghost. Neither yet is it sufficient to knowe the will of God, or to haue it in reuerence, but wee must also fulfil the same. As the Psalmist saith: I haue layde vp thy wordes in my hart, to the end that I might not offend thee. And the Euangelist saith: The seruaunt which knoweth his Lords will and doth it not, shalbe beaten with many stripes. And the Apostle Iames in his Canonicall Epistle saith, He that doth knowe the good and doth it not, offendeth greuously. And hereupon Augustin doth conclude, that the word of God is of no lesse worthines, then the body of Christ. Neyther is he lesse guilty which heareth the word of God negligently, then he which receiueth his body vnworthily. And therefore since I write these things vnto thee for the healthe of thy soule: by the help & grace of God (without whose prouidence and help, no tree groweth nor leaf falleth) I require that thou reade these things with no lesse diligence and earnest affection, then they are feruently and zealously written for thine instruction. For so the naturall goodnesse of thy quick capacitie doth require. As it is written: A good eare will harken vn-

Iohn. 8

Psa. 118.

Luke. 12.

to wiſedome with earneſt deſire. And how acceptable & well pleaſing that were vnto God, appeareth by the wiſeman ſaying, The earneſt deſire of wiſedome ſhall guid a man to the perpetual kingdome. But what wiſedome? Not the wiſdome of this world. Not the wiſedome of Philoſophers, Poets, or Rhethoricians. For (by the teſtimony of the Apoſtle) God eſtimeth the wiſedom of this world for mere folly. And Saint Hierome that holy father, doth cal Ariſtotle (who was prince of Philoſophers) a father of fooles or Prince of ignorance, but the wordes before rehearſed are ment by the wiſedome and perfect knowledge which is conteined in holy ſcriptures. And are not they to be accompted vaine & fooliſh, who ſetting aſide ſuch things as are requiſite for ỳ ſoules health: And omitting the obſeruaunce of gods holy commandements & the holeſom knowledge conteined in his holy word, are carneſtly and continually occupied in things altogether vaine and ſuperfluous yea things which god doth not by any meanes require at their handes. And thereupon we ſee ſuch men moſt commonly blinded with infinite vanities, vnfearfully and vnwarely conuerſant and delighted in playes, paſtims, & (ouermitting greater offences) in mere trifles and fantaſies. Is this (thinkeſt thou the ſtreight way leading to life euerlaſting, ỳ which (as Chriſt himſelfe (doth witneſſe) fewe can finde out? No, But do thou as the holy word teacheth thee, ſeeke not thinges aboue thy reache. Nor ſearch not things beyond thy ſtrength. But looke what God commaundeth, and therevpon doe thou alwayes meditate. And as for theſe ſuperfluous toyes of Prophane miſteries, doe neuer trouble thy braine therewith. Againe, what profiteth it to haue knowledge of things created wõut a due reuerence and worſhip of the creator: nothing at al: but rather it hindereth much: & maketh ſuch ſmatterers (as geſſe thereby) to fall into daunger of condempnation. Wherefore let not the ſtudy of naturall Philoſophy more delight thee, thẽ the ſtudy of true morallitie which is diuinitie. But lette thy chiefe delight conſiſt in the ſtudy and vnderſtanding of holye ſcriptures

Eccl. 3.

ſcriptures. That thou maiſt ſay: O how ſweet are thy wordes vnto my mouth? more ſwete then fine hony. And againe: I haue delighted in the waies of thy teſtimonies as in muche riches. And likewiſe: The lawe of thy mouth is profitable vnto me, yea more then thouſands of gold and ſiluer. By experience thereof, one of the fathers in holy church did ſay: Nothing in this life is taſted more ſweetly nor ſwallowed more greedily, nothing doth ſo ſeperate mans mind from the world, nothing ſo ſtrengthen it againſte temptation, nor any thing more helpe and ſtirre him to all goodneſſe, then the ſtudye of the holye ſcriptures. And againe he ſaieth: Whatſoeuer is written in holy ſcriptures is veritie. Whatſoeuer is therein commaunded, is honeſty, and whatſoeuer is therein promiſed is true and perfect felicitie. This is then ỹ holeſome & profitable ſtudy, which teacheth a man to know himſelfe to correct his life, and to proceede in all goodneſſe by the grace of the holy ſpirit. And thereupon Auguſtine warneth vs ſaying: vſe reading of holy ſcriptures for thy glaſſe, whereby thou maiſt remoue any blot or blemiſh ỹ thou findeſt in thy ſelfe. Yea, thou maiſt therein learne to preſerue whatſoeuer thou perceiueſt to be faire in thée, by doeing that which is fairer then it ſeemeth to be. For the worde of God is moſt plentiful, conteining it in all delightes. And therein (as in a mirrour) when wee doe looke and gaze with the eyes of our inward mynde, we doe alſo ſée and beholde the ſecret ſhape of our ſoules. Yea we may thereby perceiue how much we haue profited, or how much we are gone aſtray from perfection: wherevpon ſaieth Iſodorus: The reading of holy ſcriptures doeth yéeld profit, for it doth not onely teach & inſtruct a mans mind but it bringeth back to the loue of god ſuch as are by vanities abſtract and caried into concupiſcence. Can any ſtudy then be compared to the ſtudy of this wiſedome? No ſurely. For as Gregorie ſaith. Euen as the holy ſcriptures do excel aboue all other knowledge and learning without compariſon, teaching vs to perfect trueth, calling vs to the heauenlye habitation, Pſa. 18.

inuyting and prouoking the readers heart from worldly desires, to the embracing of high and heauenly treasures, being neither so darke that they are to be dread, nor yet so plaine ỹ they are to be despised: euen so doth the vse & exercise thereof take away al wearinesse, & the more they are read the more they delight, surpassing all other sciences euen in the manner of writing & handling. Wherupon Hierome also sayth: Loue the studie of the holy scriptures, & thou shalt not passe vpon the vicious desires of the flesh. So that I doe greatly desire (welbeloued) to deck & beautifie thy soule with this diuine & supernatural knowledge of the holy scriptures the which shineth as a certaine blase or bright beame of the euerlasting, vncreated, & highest wisedome. And the verie reading therof (by the testimonie of Hierome) doeth sharpen the sence, encrease the vnderstanding, warme the will, shake off slouth, quench lust, prouoke swéete sighes, distil pleasant teares, and maketh vs (as it were) neare neighbours vnto God himself. Wherein when we bestow our time & studie, the holy ghost doth talke & cõmon with vs euen familiarly as Isodor saith. And surely thou art singularly endewed with capacitie towardes the attaining thereof, since thou art beautified with a natural sharpnesse of vnderstanding, in such sort that thou maist by Gods grace say, being yet but a yong scholer, I haue enclyned my soule vnto gwdnesse. And I beseech the moste merciful God to graunt thée such a delight in searching of his true wisedome, that thou mayest saye with the author of the
Prou. 3. author of the booke of wisedome: Her haue I loued & serched for euen from my youth, & I wowed her to be my wife and my spouse. And I became in loue with her beautie, so that entring into my house, I will lye down by her and take my rest with her. For her conuersation doth not weary mée, neither is there any bitternesse in her company, but ioye & gladnesse dwell with her for euer. And herevpon also it is said: Wisedome is more pretious then any riches, & al that men desire is not there vnto to be compared. God forbid then that thou (my

welbe

welbeloued) shouldst set thy mynde or occupy thy thoughtes in things that are lower and of vyler estimation.

THe path of the iust, commeth forthwards like vnto a bright shyning lampe, & it increaseth vntil it be broad day, but the ways of the wicked are dark and they knowe not where they fall. As the holy Euangelist Iohn doeth witnesse in his first Epistle saying: God is light, and in him there is no manner of darknesse. Also Dionysius writeth that God is the pure, full, and infinite light, the liuely, intellectual, originall and most cleare brightnesse. Since he then is the end and vttermost bound of our way and perigrinage, we ought to walke towards him by the bright shyning pathes and faire wayes, that the whole way may be like vnto the ende of our iourney, and the middst vnto the vttermost bounds thereof. For otherwise wee can neuer attaine vnto him. Now this path of the iust, is vertuous deedes, good life & conuersation, together with a warie obseruation of Gods lawes and commaundements. Wherevpon Salomon saith: The wayes of the Lorde are fayre wayes and all the pathes thereof are peaceable. For the wayes whereby wee iourneye vnto God and the heauenly kingdome, are: good thoughtes, holy meditations, fruytefull talke and deedes of charitye acceptable vnto God in Christ Iesus. These are iustly called the pathes or wayes of the iust, for as much as they be the certayne fruites and tokens, whereby wee passe and make way (the grace of God helping vs) from this eryle, vnto the heauenly habitation. The which wayes and pathes are by good reason termed brighte and shining, sithens they haue their originall beginning of gods grace and charitie, which are the supernaturall lightes of the soule. Yea because with their brightnesse they chase darknesse from mindes of men, they vnite and knit together our hartes to the vncreated and heauenly light, and make him which (exerciseth himself therein,) blind to seeme

Of two kinds of waies where in men doe walke. Pro. 4.

Pro. 3.

to seeme cleane, holy, & acceptable vnto God, & a good example vnto men. Wherupon Paul saye th: That the iust do shine as lanterns amongst the wicked. And againe vnto sinners conuerted he saith: You were once darknesse but nowe you are light in the Lorde. Furthermore this path & way of the iust, doth proceede from good to better, from imperfection, to perfection, from one vertue to another, from the way vnto the end of the iourney, yea, & it increaseth vntill it be broad daye. That is to say, vntil ỹ euerlasting day appeare. For as much as it riseth (by faith) to the speciall kinde of the thing sought for. Euen vnto the euerlasting & most blessed fruition & vision of the highest & most reuerend Trinitie & Godhead. This is the way of the chosen, the vnspotted way, the way of all vertue, leading (by the trauaile of repentance) vnto euerlasting rest & quyet. And of this way the Psalmist saith: Blessed are they whose wayes are vncorrupted, & which walke in the lawes of the Lorde their God. And therupon Iob saide: I kept the way of the Lorde, & did not decline from it. As also Ieremie sayd: Aske which is the good way, & walke therein, & you shal fynde a refreshing for your soule. But now: there is another way of the reprobate, a darkesome waye, (that is to say) a wicked and vngodly way, which lacketh the light of true vnderstanding, & is not guided with the light of grace. But is obfuscate and darkened with the cloudes of passions & concupiscences, peruerting & ouerthrowing all iust iudgements, & leadeth to the dungeon of infernal darknesse. This way is seene by vicious qualities, vnbridled appetites, concupiscence of the flesh, wicked thoughtes, euil deedes, vnseemly and vnlawfull talke, and neglecting of tyme. The which doe so ouershadowe and darken the eyesight of the mynde, that it cannot see the spiritual ruyne and ouerthrowe into the which it daylye falleth headlonge. For in this slippery and damnable waye, (which seemeth good vnto the wicked, although the ende thereof doe leade vnto death) men fall from the highest, vnchangeable, and moste blessed GOD,

Iob. 7.

vnto

vnto a changeable, fraile, and vayne apparaunce of goodnesse, from the state of grace and saluation, vnto the state of gylte & condempnation, from a spirituall life, to a carnall life, and in the ende, from the right way to the infernall prison. Of the which way or wayes (being wicked as aforesaide) it is written; you blushe and be ashamed of your wayes. And therefore (my welbeloued) goe not into the way of ruine and perditiõ, neither followe the libertie of worldly vanities, and thyne owne desires, but doe thou diligently followe and imitate the way of the blessed and chosen. For whosoeuer followeth the things which delight the flesshe and the outward sences, whosoeuer doth imbrase the lowsenes of his harte, and the ioyes of this world, he doubtelesse walketh in a darke and daungerous way. But he that walketh according to the precepts and lessons of the Gospell hee chuseth vnto him the bright way of ỹ elect, and may say with the Psalmist, I haue kept my feete from all euil wayes, that I might keepe thy wordes. For ỹ lyuely this and perfect fulfilling whereof let vs praye daylye, or rather hourely with deuoute minde, saying: Direct my steps according to thy worde, and no vnrighteousnesse shall haue the vpper hand of me.

The Apostle Paule in his second Chapter to the Galathians saith: I am fastened to the Crosse in Christ. Yet liue I, not I, but Christ liueth in me.

And whereas I now liue in the flesshe, I liue in the faithe of the sonne of God which loued mee, & gaue himselfe for me.

And surely this is the holesome doctrine of Christian religion, That for the transgression of our forefathers, al mankind was depriued of their pleasant habitatiõ in ỹ terrestrial paradyse, and throwne out into this world, as into a vale of miserie, into a place of banishment, and a countrey far from our native residẽce. To the end that through the blood of Christ Iesu, we might in this world shewe the fruits of true repentaunce, and incessauntly bewaile our owne calamitie, vntill we may be thought worthie after this life, to enter into the

place

place of reste, or euerlasting kingdome prepared for the elecle childzen of god.

Whereupon Gregory saith: we went from our countrey (meaning the terrestriall Paradice) for our pryde, disobedience, following of the visible goodnesse, and tasting of the fruite prohibited, but we must returne thereunto againe by humilitie, obedience, contempning of the visible goodnes, & by brydeling our carnall appetites. And therefore in this lyfe we are called Trauailers or wayfairing men, because as the Heb 13. Apostle saith: We haue not here any residence, but we must seeke for it in the worlde to come. And againe in an other place Psal.38. he saith, whilest we are in this corporall bodie, we dwell as straungers from the Lord. For we walke by faith, and not according to our outward forme. And in like maner the Psalmist singing speaketh vnto God and saith: Hold not thy peace though I be a straunger and an allien in thy sight, as all my forefathers were. Now it is expedient for a prouident and circumspect trauailer, that hauing necessary things for his iourney, he loade not nor ouercharge not himselfe with other things, nor that he stay in his waye without some reasonable and vrgent cause, Neither yet that he busie himselfe to entermeddle with thinges done by other men whom he passeth by in his iourney, but that holding the Kings highe way, and neither declining on the right hand nor on the lefte hand, and being contented with necessary fode and apparell he make haste, and incessauntly trauaile with all possible sped to drawe nere vnto his iourneis ende. So ought euery Christian to consider that he is but a trauailer or a wayfairing mā in this present life, and therefore let him so order his whole conuersation, that he obtaine the felicitie which is to come, and to attaine to the heauenly and euerlasting kingdome of God.

Yea let him direct, all his steppes vnto the glory of GOD fulfilling his holy commaundements, and by such vertuous degrees, let him aspire vnto the heauenly habitation.

For

For herevnto the Apostle Paul doeth exhort vs saying: it re- Cor.7.
maineth that they which vse the benefits of this world, should be as though they vsed it not. And that they which be maried should be as if they were vnmarried. For the out ward shew of this world shall passe ouer And againe in another place he saith: Hauing meat, drinke, and clothing, let vs be conten- 1.Tim.2.
ted. For they which couet to be rich, doe light in the snares and temptations of the diuel. But happie is he which so knoweth his habitation that he may say with the Prophet, woe is mee that my resting place is prolonged. He that so sayeth, Psa.113.
and so coueteth to come vnto the euerlasting habitation, he is worthily to be called a true trauailer, and one that goeth in the right readie way. But because it happeneth oftentimes that a trauailer seeing sundrie strange thinges in his way, is delighted therewith, and stayeth to beholde such things, or to seeke and inquire of nouelties, whereby he forslotheth his iourney, & remembreth not the countrey which hee hath to trauaile vnto: but rather is so drowned in the delightes of strange countreys, that hee tarryeth there for altogither, and neuer commeth to his iourneys ende. Therefore there is a playner and more perfect way whereby wee may go to ỹ countrey of the chosen. Which is: that a man do goe not onely by the wayes and meanes alreadie declared, towardes the heauenly habitation, but furthermore that hee doe not regarde, care for, or seeme to see, anye impediment, stoppe, or let in his waye. But rather passe by them and despise them as thinges which appertaine not to him. And such trauailers or wayfaring men are they which care no more for the prayses and commendation of this worlde, then they do for their dispraises, no more for prosperitie then for aduersitie, for riches, then for pouertie. Finally, which doe not (worldly) set their mindes on any of the thinges which delight men in this life, but doe (mortifyedly) set light by them all, as by most vayne trifles and toyes. Vnto the which perfection the Apostle doeth exhort vs saying; wee must al-

wayes

ways beare about vs in our bodies, ỹ mortification of Christ Iesus, that his life may be made manifest in this our mortal flesh. And such were they to whom the same Apostle didde writ: you are dead, and your life is hiddē in God with Christ Iesus. And such also was Ieremie speaking vnto God who saith: Thou knowest that I haue not desired the dayes of man. And such were all they which doe not glory but in God the Lord and which made them selues straungers and alliens from this world. And such a one may properly be called dead vnto the world. And yet there is an other way higher and more perfect then these, Which is to extinguish all selfeloue, and to be rauished with deuine charitie, and thereby to loue our selues in Christ perfectly and spiritually. Not onely that (trauailer like) we can eschue the impediments and stopes in our way to God neither yet onely that (deademan like) wee can set light by the prosperities and pleasures of the worlde, but also that we abhorre with all our hart all thinges whereunto the world cleaueth, as riches delights, lusts, of the flesh promotions, vaine praises of men, and frē scope to doe what we list, Yea let vs with all our hart abhorre, detest, and flye from all these things, as grieses and deadly torments, of the harte, because such things doe rather hinder and stoppe, then further our help forthwards our course to God, and our iourney to the heauenly habitation. To conclude, let vs with all our hartes imbrace, cleaue to, and desire, all such things as the world accompteth a Crosse. Which are aduersities, or hard conditions: as abstinence, watching, discipline, desire to be vnknowen to the worlde, loue to bee contempned thereof, and ioyfullie to beare all harde punishments for the loue of God. Knowing that these things wilbe profitable vnto vs as well for atteining vnto our iourneyes ende, as also to make the godnesse of God satisfied and pleased with our forewardnesse, whereby we may escape the punishments due for our heynous offences, and procēde in grace to our heauenly habitation.

Col. 5.

Yea

Yea hereby we are made like vnto Christ which suffered for vs, and therefore shal like vnto him receiue a ioyful reward in the life to come. And hereupon we may reioyce herein as in great treasures, and as the wicked and reprobate doe reioyce and glorie in the prosperities of this world. For such as attaine vnto this perfection, may saye with Paul: God forbid that I should glorie but onely in the Crosse of Christ by whome the world is crucified vnto mée, & I vnto the worlde. In like maner may we be thought crucified, and not onely aliens as the first, nor dead as the second sort. For in this third degrée of perigrination, the verie height of all Christian puritie doth consist. And such were the most blessed Apostles, who being scourged and reproued by the high priestes, did go away reioycing out of the sight of their consistories, that they were thought worthie to suffer that continually for ỹ name of Iesus. Consider then (my welbeloued) in which of these thrée kindes of sortes of Trauailers thou art to be accounted. For he which doth onely attaine vnto the first rehearsed degrée, let him not thereby boast that he is in suretie of saluation. And therefore it shall be thine industrie not to be contented with the first degrée, but that thou haue desire of (passing by the second) to clyme vnto the thirde degrée of perfection. That leading a heauenly and angelicall life in the flesh, and daily increasing in al faith, charitie, knowledge, & grace, thou mayest be accounted amongest the sonnes of the holye & glorious God, and not be forestalled after thy departure frō the glorie of his maiestie.

Psal. 18.

Gal. 5.

And out of a sermon of holy Bernard I haue taken certain chosen sentences touching this matter. Be not (sayeth hée) like vnto the foolish Trauailer, whom the faire shewe of this world doeth entise, the prosperitie thereof doeth lull him on slæpe, the fauour thereof doeth deceiue him, and the ioyes thereof entrappe him, in such sort that being drawen & turned from God, he is holde backe from his iourney, and hindered in his wayes. Do not then vse or esteeme this worlde as

thy

thy countrey (as Beda fore warneth) because this is the difference betweene the chosen and the reprobate. That the elect (being nowe aliens and strangers banished) do expect and hope for a perpetuall habitation in heauen, and doe so much the lesse delight in the fraile toyes of this present life, because they hope to receiue the ioyes without ende which are to come, and to raigne with Christ for euer. But the reprobate haue their countrey heere. And vnto the desires of this life, they onely do cleaue, and therefore after this life they are sent into euerlasting banishment, whereas lacking al pleasures and delightes, they doe onely suffer aduersitie in torments.

Of the straite way to saluatiō, and the broad way to perditiō.

The Euangelish Matthewe in his seuenth Chapter hath these wordes: Enter (or go in) by the narrowe gate, for the way is broad and open which leadeth vnto destruction: and many there be which goe in thereat. But the waye is straite and the gate narrowe which leadeth to euerlasting life, and fewe there be which find it out. These words proceeded from our Sauiour Christ, and are reported by his Euangelist S. Matthewe. And what could haue beene spoken more terrible then these wordes? or what soundeth more thundringly in our eares? It had beene sufficient to terrifie the stoutest hart, if Christ had only sayd: The way of saluation is strait, and broad or wyde open is the waye of dampnation. Wherby it might haue beene sufficiently apparant how hard it is to be saued, and how easie to be dampned. But he proceedeth saying: That verie fewe doe finde the straite way of saluation, and that verie many doe walke in the wide open way to dampnation. Whereby he doeth insinuate also that right fewe shalbe saued, and verie many dampned. The which he doth more euidently set downe in another place saying: Many are called, but fewe are chosen. Matth. Therefore who woulde not feare, yea and tremble to heare these words, if he be of the faithfull, and haue obtained a liuely beleeue in Christ Iesus? For the faith and true duety of a Christian is such and so mi-

sticall,

misticall, so great and yet so difficult, that although wee certainly know by the testimonie of Gods spirite the certaintie of our saluation in Christ, yet should euery wayfaring man in this world do verie well to feare and forecast lest he in respect of infirmitie of flesh should fall and offend, and so consequently should do wel to walk in dread and reuerence before the Lord God. For as we are bound to beleeue that after this transitorie life we shalbe brought before the Tribunall seate of Christ, the euerlasting God, and infallible, dreadful, & most iust Judge; there to receiue frō him either euerlasting paines of hel fier, or the euerlasting ioyes of heauen: euen so, if wee behold the same with a cleare and liuely faith, it were wonderful if euer wee should be free from trembling and dread. But the malice and negligence that is in vs doeth blynde our hearts. For if wee were to passe through a fielde or place full of theeues, wherein fewe passengers or wayfaring men had escaped, who were he that woulde not feare exceedingly to light in danger of corporall death? But nowe wee passe and walke daily through a fielde of this wicked worlde, replenished with all kinde of diuelish temptations. Wherein (as is abouesayde) verie fewe in comparison do escape dampnation. Neither yet do we feare but laugh, playe, sport and banquet. Yea, we are throughly replenished with a vaine and moste perillous securitie or carelesnesse. But (my beloued) let it not be so, let it not (for Gods sake) bee so amongest vs. Let vs not so superficially heare the wordes of Christ, least wee neglect, yea, and lose our selues in vnrecouerable, vntollerable, and eternal destruction. Let vs rather profoundlye, and cunningly, fulfil the wordes of our Sauiour thinking alwayes vppon that which is written: Sanctifie the Lorde of Hostes, for he is your feare, and your terrour. And agayne: Be thou al day in the feare of God, and thou shalt haue wherein to hope in the latter day. Wherupon Hieremie also considering these things saide: There is no man like vnto thee (O Lord) thou art great, and thy name is also great in strength.

Esa. 8.

Pro. 13.

Ieremie. 10.

And who shall not bee afeard of thee O king of kingdomes? Wherevpon it is also written: Great and wonderfull are thy workes (O Lord God omnipotent) iust and true are thy
Apoc. 7. wayes (O Lord) and king of all worldes? Who will not magnifie and feare thy holy name, because thy iudgementes are manifest? But before I wade any further, let me lay a little of the words before rehearsed of our sauiour Christ. For he sayth that the way is narrow & the gate straite, which leadeth to saluation. Or rather, (as I take it) he saith that the way is verie narrow, & the gate verie strait. For in that he demaundeth interrogatiuely, how strait is the way, &c. It is to be vnderstood that he meant verie strait & narrow. But he plainly affirmeth that the way is broade & spatious which leadeth to euerlasting damnation. And by the words before rehearsed, the vnderstanding hereof is made manifest. For as I haue a little before alledged: there are two kindes of wayes which men walke in. One bright & vertuous, (the which is the way of the chosen, which fearfully & carefully serue the Lord god) and that is the straite & narrow way. For as much as knowledge and vertue are alwayes occupyed about hardest things. (As I will hereafter more plainly declare.) And there is another vitious and darksome waye, which is the way or life of the reprobate, the which is accounted broad and spatious, because it is an easie matter to decline from the rules of reson, or to faint from the right line of vertue, and to omit the diuine lawes of Gods commaundements. And yet about this poynt the Philosophers had some question not altogither vnprofitable heere to be rehearsed. For whereas by their opinion, reason coueteth alwayes to the best things, and vertue (by Damascenes opinion) is according to nature consenting vnto reason: yea, and by Tullies, or rather by Augustines & Basiles opinion, there are certaine sparkes or seedes of vertues borne and bred in vs, it might seeme therby that vertue were verie easie and light to be followed. Wherevnto I woulde answere that God surely hath put in vs by regeneration will

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to followe vertues, whereby, (by grace) they might seeme light and easie to be obtained. But the difficultie riseth vpon our owne imperfections, corruptions, and infections, whereby we are alwayes more prone to the euil then to the good. Much the rather through the original sinne which we brought with vs, the which doth continually make foure great and deadly woundes in our soules) to wit: ignorance in vnderstanding, malice in willing, infirmity in passion, & concupiscence in appetite or desire. Moreouer by the Philosophers opinion also it falleth out, that the further of, or distant that our intellectual substance is from the first being (which is the diuine vnderstanding, the verie perfect end & scope wherevnto al things are to haue relation) so much the more difficult it is, & by so much the harder means, it may attaine vnto the same. Then since that the reasonable soule of man is so much inferiour in the rank and order of intellectual natures, as that therein the intellectual light is so feeble that (in it selfe) it is at the first like a smoth playned Table to be painted vppon, (but not yet painted) it is plaine and euident that (of it selfe) it should very hardly attaine vnto the vttermost scope and ende thereof appointed, which is the maiestie of the eternal God. As also the proposition wilbe true if we speake of the naturall felicitie of the soule, and the natural vertues in vs. Wherefore by stronger reason it is much more to be verified, if wee speake of the supernatural beatitude thereof (which is the sight and beholding of God face to face) since the vertues of that vttermost end or scope, are by all comparison more excellent and more loftie, then the natural beatitude, or naturall vertues of our soule. Whereby our soule hath great nede of the incessant helpe, motion, inspiration, and grace of God. For there are almost innumerable impediments of vertues which doe daily happen vnto vs, as well by the meanes of our owne flesh, as also by the worlde and the diuell. By the which we are not smally hindered, drawen backe, and forestowed from al vertuous conuersation.

Whereupon Bernard sayeth: The first impediment and grieuous occupation that we find in our way, is the verie necessitie of our life. The which whilest it requireth now meat then
1. Pet. 5. slæpe, and such other things necessarie, it doth without doubt oftentimes hinder and withdrawe vs from spirituall exercises. And as the Apostle sayth: The diuel goeth about like a roaring Lyon sæking whome he may deuour. Yea, and the world also doth present many (nay too many) offences & lets from doing wel & vertuously. So that it is very hard alwaies to kæpe in the meane and middle of vertue, and neuer to declyne to any of the vitious extreames. But yet (as Dyonisius teacheth) vertue it selfe, or the action thereof procædeth of entire & vniuersal cause, wherein al the circumstances of vertue it self do concurre. But vice doth consist of the defect or imperfection of any circumstance, & is commonly sæne to erre, faile, and perish by infinite meanes. Whereupon Salomon sayde:
Eccl. 1. The number of fooles is infinite. So that wee sæ sufficiently how the way of vertue is straite and narrowe. But the way of vices is spatious and large. Especially, to the vnwise and vnperfect, but not so much to them which are of good zeale to perfection, as shal be hereafter declared.

A reprehension of our sloth, negligence, & dastardlinesse.

A certaine man said vnto Jesus: Lorde tel me how shal I doe? since there are but fewe which are saued. And Christ made answere in the first of Luke, saying: Striue ye to enter or goe in by the narrowe gate. Notifying thereby the words before rehearsed to proove the small number of them which shalbe saued. And furthermore for the better vnderstandinge howe straight and narrow the way is which leadeth to saluation, marke we the words of Gregorius saying: The straite & narrowe way wherein euery man is constrayned to walk, (which doth carefully regard the fulfilling of Gods commandements) is to liue in this world, and yet to haue no manner concupiscence thereof. To couet none other mens goods, neither yet grædily to retaine our owne, to despise the prayses of the world, to loue (for God) to be reuyled, to fly from glory, to

follow

followe that which is despised, to hate flatterie, to honor such as set light by the worlde, to forgiue them which offende vs from our harts, and to conserue the grace of charitie vnmoueably in all things As also the fruits of repentance) as abstinence, watching and praying) togither with the renouncing of our wils and concupiscences, are straite and narrow passages which wil bring him that trauaileth therein, to much rest and quiet. For there is promised vnto such an vncomparable reward, which neither eye hath seene, eare hath heard, nor the heart and thought of man is able to comprehende, which is euen the pure and euerlasting Beatitude most full & most perfect, which is euen God himself, the blessed, superexalted, and vnmeasurable goodnes. And herein our intollerable negligence, ouerthwart peruersnesse, and slouthfulnesse may appeare. Since for such an vnspeakable treasure we can not take paine to tread and trauaile in that narrowe way, no not for a small time or iorney. 2. Cor. Wherevpon Chrisostome saith: Thou art commaunded (O man) to walke in the narrow way. Why then doest thou question and curiously serch for ease and abundance, they which serue worldly Princes do aske no such maner of demaundes. Only they enquire if they shal haue gaines & reward. The which being once knowen & answered, they refuse no labor nor paine, they eschew no danger, they deny not to do any the moste vyle or painfull duetie that they are set vnto. They suffer & abyde trauaile, long and perillous iorneys, despights, punishments, and alterations of times. And al this for the hope of gaine & the grædines of money. But we contrarily (which should seeke heauen & the infinite treasures thereof) doe straine much curtesie for the ease of our bodies, & disdaine to suffer any aduersitie. Behold howe much we are more tender & more miserable then they? what sayest thou O man? or what dost thou? thou preparest thyselfe to clym into heauen, & demandest yet if any difficultie or stop be in thy way. If any rough or painfull thing is like to encounter thee. Yea, thou art not ashamed, neither doest thou

blush hereat, but furthermore doest euen (as it were) burye thy self quicke in the earth. Now put the case ỳ thou shouldst certainly meet with al the euil things vnder the Sunne, if al perils possible were imminent vnto thee. if iniuries, slanders, quarels, fyre, sword, wyld beastes, misfortunes, hunger, sickneſſe, yea and all the euils that may bee tolde or thought of, should at once ouerwhelme thee, shoulde not all these thinges seeme vnto thee ridiculous, and worthie to be contemned, in respect of such and so great a treasure and reward as thou thereby shouldest win, wherefore let no man be so abiect or vnhappy, nor of so base and cowardlike a minde, that whyles he wisheth to attaine heauen, he be carefull about the earthly rest and delightes of this world. For it shoulde be to him vndecent not onely to seeke after them, but to esteeme or honor them when they be already obtained. Whereupon Gregorie sayeth: No paine is great, neither ought any time to seeme long whereby we may winne the glorie of the euerlasting kingdome. Let vs labour therefore stoutly, and fight hardly against vices. Yea, let it be moste pleasant vnto vs to be wery ed in the seruice and warres of God. Because wee are assured that our labour shal not be in vaine. But that god of his mercy will reward our faith. For such as are not set on worke here with men (especially in actuall repentance) & are not scurged or punished as men in this life, shalbe scurged & tormented with wicked spirites in the worlde to come by the opinion of Hierome.

Furthermore for the more perspicuous reprehensiõ of our slouth, and for the better styrring vp & warming of our colde mindes, let vs consider how many and how great paines men do suffer and endure for earthly, fraile, and small commodities. That euen yet thereby we may learne (for the loue of God, for the inheritance of his kingdome, and for the euerlasting felicitie) to walke warily and worthily in this narrow path. Let vs learne to despise all worldly vanities, and make oblation of our selues to God altogither with an vnfained

2 Cor. 15.

heart

heart & deuotion. For as Auguſtine doth by the way rehearſe, vnto what ſtormes and tempeſtes, what dreadful and horrible roaring of the windes and waues, doe merchants ſubmit themſelues, to get riches which are fading and ſhall ſome periſh or be loſt? yea, riches which bring greater ſtormes of care to kæpe them, then they found trouble and paines in ſeking them? What rages, what furyes what coldes, what perils, by ſea, by lande, in deunes, in deſert, doe huntſmen hazard for the poore prayse of a ſilly beaſt? Yea, howe long can they hunger and thirſt, and how vile meates can they be contented with all, for the obtaining of the ſame? men ſuffer thẽ ſelues to be cut and launced, to be burnt and ſeared, that they may remoue (no euerlaſting paine) but a paine of ſmall continuance, with a paine of greater patience. The knight & ſouldiers vndertake moſt cruell warres for ſmall & tryfling pleaſures in this ſhort & vncertain life. Yea, they ſpẽd oftentimes more yeres in attaining their deſires, then they liue afterward to enioy them. But in al theſe exãples. ſuch as loue not ỹ things rehearſed, do think thẽ grœuous. And they which do loue them, ſuffer the ſame extremities alſo, but thinke them nothing grœuous. For loue maketh the hardeſt, ſeuereſt, and moſt grieuous things to ſœme eaſie, gentle, light, & almoſte nothing at al. Let charitie then be able to worke much more efficacie, yea let it make vs more patient, more happy & more ſtout, then grœdie couetouſneſſe can make them for the obteining of mœre miſeries. Since we may be ſure to obtaine the true and euerlaſting treaſure of felicitie. Let al tẽporall aduerſitie bœ eaſily borne by vs, when wee may both auoyde and eſcape thereby (as by a fruite of our faith) euerlaſtinge paine, and obteyne alſo an euerlaſting reigne. For the paſſions of this tẽporall worlde, are not ſufficiently worthie for the glorie to come, which ſhalbe reuealed in vs as the Apoſtle ſayeth: Let vs not ſerue God with a ſluggiſh minde, & lukewarme zeale, but let vs miniſter vnto him with a feruent ſpirite, leſt he turne that ſentence of the Reuelation Rom. 8. v. 17

vpon vs, I knowe thy dædes that thou art neither hot nor cold. And because thou art lukewarme neither hot nor colde, therefore wil I begin to vomit thee out of my mouth.

Authoritie wherby the narrow way is knowen.

The first commaundement is: Thou shalt loue the Lorde thy God with all thy heart and with all thy soule. With all thy minde and withal thy power. And this commaundement containeth in it the end, the rule, and the perfection of all the commaundements To the full accomplishment whereof (as much as may possibly by vs be performed) not onely al the other commaundements, but all the discipline of Christ in his holy Gospel, do also tende. And this commaundement is not fully fulfilled and accomplished at any time in this worlde, vntil we come to the euerlasting kingdom prepared. Yet such as with full deuotion and sinceritie of minde do renounce and forsake al worldly vanities which may hinder their loue towards the diuine Maiestie, and do onely bende their eyes towards God according to their duetie, do go nearest to the accomplishment and fulfilling of this commaundement. But when we haue done al that we can, yet are we vnprofitable. And yet euery wayfaring man which iorneyeth & trauaileth in this life to attaine vnto the euerlasting kingdome, must thus farre forth fulfil it, that he loue nothing more then God, nor nothing that is contrary to his will. Yea, and that he reioyce finally in nothing but in God only. Now then we haue said much of this straite and narrowe way to saluation. And thereby it falleth out that it is the obseruing and képing of Gods commaundements in holy scriptures contained, and of the lessons taught vs by our sauiour Christ. Let vs then also consider which be those straite commaundements & precepts, for the difficultie whereof Christ himselfe did affirme that the saide waye was so straite and the gate so narrowe. And againe, that the way was so broad & spatious which led vnto euerlasting damnation. Beholde our sauiour sayeth then: You haue hard it saide (quoth he) Thou shalt not kil. But I say vnto you that whosoeuer is angry with his brother, shall

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be guiltie in iudgement. But he which sayeth vnto his brother Racha: That is a word of disdaine or reproche, he shall be guiltie to be condempned by the whole councell. And he which sayth to his brother: Fole, he shalbe guiltie of hel fier, which is euerlasting condemnation. Is this now not a harde and straite sentence? but moreouer he saith: You haue hard that it was saide of olde: Thou shalt not forsweare, but I saye vnto you, sweare not at al. But let your communication be yea: yea: & nay: nay: Wherevpon also the Apostle Iames in his Epistle saieth: My brethren aboue all things sweare not. Againe, our Sauiour sayeth: Resist you not the euill doer. But if any man strike you on the left cheeke, turne the other vnto him also. And he which wil contend with thee in iudgement, and take thy cote from thee, giue him also thy cloke. Loue your enimies, do wel to them that hate you, and pray for them which persecute you and quarrell with you. What thing can be harder then this worde? For euen as it is most easie and most naturall for a man to loue his friend, euen so it is most hard and most vnnatural for a man to loue his enemie. And yet as Hierome sayeth, it is necessarie towardes saluation. Nay rather (sayeth he) he which hateth any one man, doeth loue no man truely and spiritually. No neither can he loue himselfe, nor God, being in such greeuous and heynous sinne. Furthermore our Sauiour sayeth: If you do not forgiue offences one to another, neither wil your heauenly father forgiue you your sinnes. And again he saith: Lay not vp treasure in earth, and be not carefull for to morowe. And also: Judge not and you shall not be iudged.

Mark. 12.

Mat. 6.

Mat. 7.
Mat. 10.
Luke. 11.

Furthermore, think not (saith he) that I came to set peace in the worlde. I came not to set peace, but the sworde. For I came to seperate the Sonne from the Father, the daughter from the mother, and the sonnes wife from her father by lawe. And then: He which loueth father or mother more then mee he is not worthie of mee. Also: hee which taketh not vp his crosse and followeth me, he is not worthie of me.

Mat. 10.
Luke. 14.

And in another place: The kingdome of heauen doth suffer
Mat.11. Luke.12. wrong or violence, and yet the violent doe take euen that by force. And againe: For euery idel worde that men speake, they shall render account in the day of iudgement. And like
Mat.13. Luke.1. wise he that will come after mée, let him denye himselfe and take vp his Crosse dayly and followe mée. For he which will saue his soule, let him lése it. For he which loseth his life for me, he shall finde it againe. And then thus: Woe be to him by whome offences come. And: Whosoeuer offendeth one of these little ones (beléeuing in mée) it were better for
Mat.19. Mark.10. Luke.18. Mat.20. him that a millstone were tyed about his necke, and he drowned in the depth of the Sea. And againe: Vnlesse you conuert and become as one of these little ones, you shall not enter into the kingdome of heauen. Herewith not forgetting that: It is easier for a Camel to enter through a Needels eye then for a riche man to enter into the kingdome of God. We must remember also where he sayeth: Whosoeuer amongest you would be greatest, let him be your minister or seruant.
Luke.6. And, Wo be to you riche men which haue your consolation here. Wo be to you which are filled, for you shall hunger. Wo be to you which laugh nowe, for you shall mourne and weepe. Wo be to you when men shall praise and bless you. Or thus: what séest thou a moth in thy brothers eye, & canst not sée a beame in thine owne? Well: Jesus sayde vnto a
Mat. 8. certaine man: followe mee. And he answered: Lord suffer me first to goe and burye my father. And Jesus sayd: Suffer thou the dead to burie their dead. And he sayeth: Feare not them which kill the bodie but cannot kill the soule. But feare you him which hath power to throw the body and soule into euerlasting fier.

And in another place: O fole: This night shal they take
Luke.12. thy soule from thée. Then whose shall that be which thou hast gathered? And therevpon: Such is euery man which heapeth vp treasure and is not riche in God. What shoulde we ouerpasse these sentences. Sell that you possesse, & giue

almes.

almes. Vnlesse you repent you shall all perish together. Depart from mee all you which haue done wickedly. When thou makest a dinner or supper, doe not bid thy friendes, thy brethren, thy kinsmen, nor thy next riche neighbours, lest peraduenture they bid thee againe, and so thou be wel recompenced. But when thou makest a feast, call the poore, the weake, the halte and lame, and the blynde, and thou shalt be blessed. If any man come vnto mee and doe not hate his father, mother, wife, children, brethren and sisters, yea, and his own soule, he cannot be my disciple. And he which doth not forsake all that hee hath, cannot bee my disciple. And that which is highly esteemed with men, is abhomination in the sight of God. Finally: When you haue done all that which was commaunded you, then saye: We are vnprofitable seruauntes, wee haue done but that which wee ought and were bound to doe. Againe: Euery man which exalteth himselfe shalbe brought lowe. And he which doth humble himself shal be exalted. Beware least you ouercharge your bodies with gluttony, drunkennesse, or the cares of this world. By these and infinite other places (my deerely beloued) thou mayest perceiue how straite in deede and how narrow the waye and gate are which leade to saluation. But of these before rehersed passages, some pertaine vnto the commaundements. And therevnto all men are bounden. Some other are of councell and aduise, which neuertheless are to bee obserued of as many as professe Christ sincerely. Yea, furthermore the selfsame may appeare by diuers other Scryptures. For the Apostle sayeth: They which are of Christ haue crucified their flesh with the vyces and concupiscences thereof. Whosoeuer therfore doe not extinguish vyce and concupiscence, nor chastyse their bodies, they then perteine not vnto Christ. Againe: A wyddowe (saith he) which liueth in delightes, is dead liuing. For though shee liue by life of nature, yet is shee dead by the death of punishment and iudgement. Then if delightful life be a fault or sinne in wyddows, how much more blameful is

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it to be thought in such as ought by reason of their vocation to be guydes and patternes of godlinesse to others? Hereunto many things might be added, but let these suffise. And those (welbeloued) I haue here thus rehearsed, to the end I might thereby induce thée to the feare of God, the watchful care of thy heart, and to the diligent reading of scriptures, least thou shouldest in vaine flatter thy selfe with Gods mercie. And so become one of their societie which walke in the broad & spatious waye. For as the Apostle sayeth: If wee suffer with Christ, we shall also raigne with Christ. If wee bee patient with him, we shal also liue with him. Yea, and must wée not according to the Apostles words, enter into heauen by many tribulations? But it is true (which God forbid should be verified in thée) which Bernard sayth: Lord many would reigne with thée, but they wil not suffer with thée. Many woulde be with thée but few will follow thée. Many would find thée but fewe do séeke thée. Therefore let vs not be afeard to beare tribulations since Hierome sayth: No seruant of Christ is without tribulation. And if thou suffer no tribulation, it séemeth thereby that thou hast not begonne to be the seruant of God.

Al these not withstãding Christsyoke is sweete & his burden light,

Our swéete Sauiour for the recomfort of mankind did say as Matthew rehearseth in the eleuenth Chapter of his Gospel, these words, Come vnto me al ye that trauaile & are heauie loden, and I will refresh you. Take my yoke vpon you, and learne by me for I am méeke and humble in heart. For my yoke is swéete and my burden light.

These words our sauiour Christ spake of himself. Wherwith we must vnderstande that the yoke of Christ is none other thing then the law of the Gospel, or the performance and warie hæde of Gods commaundements. By the which wee are bound vnder the obedience of his holy wil, & are restrayned or seperate from this worldly life. And the burthen of our Sauiour may be vnderstood by the obseruation of his holy wordes. And of such a yoke it is written: It is good for the man which hath borne the yoke (euen from his youth) which

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the reprobate doe put from them. According to that sayinge of Hieremie, from the beginning thou hast broken and cast off the yoke and sayde: I will not serue. So that wee may perceiue that in effect all is one, the narrowe waye & straite gate leading to saluation, and the yoke and burden of our Sauiour Christ. But then some will saye: If the waye be straite and the gate narrowe, how can the yoke of Christ bee sweete and his burden light? Wherevnto I aunswere, that the selfe same yoke, yea, and the selfe same waye, are straite, narrowe, painfull, and vnpleasant to such as are fowlish, vnperfect, and not yet exercised in spiritual life, nor haue yet tasted the sweetenesse of the same. The which neuertheless to the perfect, the vertuous, pure, and godly zeales which serue God feruently and loue him, is broad, easie and mosse pleasant. So that they rather runne spedely, then walke leasurely therein. Wherevpon the holy and princely Prophet confessed saying: I haue runne al the wayes of thy commandements, whyles thou hast dylated and enlarged my heart. And againe: I haue walked at large (sayeth hee) because I sought out thy commaundements. To conclude, no likelyhood, nor no forme, doth more delectably or readily worke in mans mynde, then loue. For loue of his owne proper nature and reason, enclyneth and draweth the louer to actuall louing. Wherevpon it is compared to a weight. Nowe therefore since charitie is the cause, gouernesse, & Empresse of all meritorious dedes, the which (charitie) is called the life of the soule, and without it nothing is meritorious: it is thereby euident that the more wee doe profit and proceede in the loue of God, so much the more we doe delectably exercise all things that proceede from God. Yea, so much the more wee doe hartily abhorre those thinges which pertaine vnto the world. Sithens that vnto him which loueth feruentlye, nothing can be more pleasant then to doe any thing that may seeme acceptable vnto his beloued. For true loue esteemeth nothing to be harde, greeuous, rough, or deadly. Yet let vs

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consider if any paine, any stripes, or any woundes or death it selfe can ouercome or daunt true and hartie loue? surely no. For if it be perfect loue in dæde, it ouercommeth all things, and yet feeleth no paines. The loue of God is an infallible treasure. He that hath it, is riche. And whosoeuer lacketh that, is poore and needye though he haue all the world at wil. And therefore wel doing doeth so much the more delight the mindes of men, and sinnes do so much the more vexe and discontent them, as they find in their hearts a perfect and sincere loue towardes God that highest and vnchangeable goodnesse. Aristotle the heathen Philosopher confessed that it was a perfect signe or token of vertue, to be delighted in the action therof. And surely true it is, that the more vertuous we become, the more wee are delighted to exercise and doe the true fruits of repentance. Againe: As nature is the beginning of all naturall actions and operations, so Gods great grace, (working in vs) is the verie first, formall immediate, and intrinsicall beginning of all good and acceptable dædes. And euen as they which are (naturally) wel disposed, doe exercise with ease and great delight such woorkes and operations as pertaine vnto nature, so when a man beginneth once to abound in the grace of God, then he doeth also (daily) more ioyfully and with the better will exercise himselfe in Gods commaundementes and good dædes. And this happeneth moste often vnto such as are meeke and humble of heart. Whereupon Bernard sayeth: Nothing is harde to the humble, nor nothing vnpleasant to such as are meeke of heart. And right easily are the commaundements effectually kept, when the grace of God doeth giue and guyde forwardnesse of will, and obedience with true humilitie doe appease the Iudges indignation. Neither can a man saye that hee serueth for meere necessitie, when the thing which hee is commaunded to doe, is of him right hartely loued and desired. Then if wee deepely and effectually consider that it is for Gods loue that wee doe such thinges as wee take in hande, wee shall then thinke

thinke nothinge to bee harde or difficult. Nay rather if wee shoulde all dye for him, and execute and fulfill all vertuous exercises for his sake, wee shall yet bee able to doe nothinge worthie of the benefits which wee haue receiued at his hands. And therevpon Gregorius sayeth, if the minde be once fixed in God with a stedfast entent, then wee esteeme all things to be swéete and pleasant how bitter or sower soeuer they chance to be. Yea, wee shall finde great rest and quyet in all those things which do afflict vs.

Furthermore, it is certayne, that the more a mans mynde bée bent vnto anye one thing earnestly, so much the more his ententions towardes any other thing bée slackened and layde aside. Then euen as the louers of this worlde (which doe altogither wrappe and enfold themselues in the desires therof, and are altogether occupyed in vayne and transitorie things) doe (as it were) loath and are wearie of spirituall and godly thinges, yea, as they doe praye vnto God hastily and without an inwarde affection, euen so those which loue God, and doe wholly dedicate themselues vnto his seruice, desyring to cleaue moste feruently vnto him, and to be wholly occupyed and conioyned with him: doe hatefully abhorre, loath and flye from those thinges which appertaine vnto the worlde. Yea, they desire and reioyce to bée vncessant occupyed and conuersant in the prayses of God, and walke in the straite and narrowe waye with great delight and pleasure. Hereupon it is that Gregorius witnesseth saying: Loue is as strong as death. For (sayeth hée) euen as death doth kill the corporall bodye, so the loue of God doth (through the hope of eternall life) kill in vs the loue of temporall delightes. For he whome the charitie of God doeth swallowe vp, him doeth it also make vnsensible to the feeling of anye externall delyers. For it is of necessitie that the swéetenesse of Christ Iesus, shoulde make sower and vnpleasaunt the taste of this life. Those thinges then haue I heere sayde to the ende that I may turne thée (my welbeloued) from the loue

of

of the worlde, and inuite thée vnto the moſt ſincere and perfect delightfulneſſe in God. Yea, that I might entiſe thée vnto the ſtate of perfection, and enduce thée to proue how ſweet God is and howe pleaſant it is to ſerue him feruently and familiarly. So that thou mayſt not onely become a ſeruant, but alſo a friend, yea a beloued ſonne of the creator and ſauiour. For this is more worthie to be deſyred, then all this worlde with all the glorie and pompe thereof. And I hope that the Lorde God will graunt thée vnderſtandinge of all theſe things. For I preſume not to thinke that this myne exhortation will any way profite thée, vnleſſe the holy Ghoſt be preſent and giue thée taſte thereof and wiſedome by his ſecrete inſpiration. For it is written: The inſpiration of the omnipotent, doeth géeue vnderſtandinge and knowledge.

What it is to contemn and deſpiſe the worldly.

The frindſhip of this world is hateful and enimie to God. Therfore whoſoeuer coueteth to be friendly vnto this world, he ſhal thereby become an enimie vnto God. As Auguſtine wel witneſſeth that onely loue and charitie, make diſtinction betwéene the ſonnes of God and the ſonnes of the diuel. For in the ſonnes of God, the ſpirituall and diuine loue preuaile. Wherby they climbe intentiuely vnto heauenly things. And in the ſonnes of the Diuel, the loue of this world, yea, the priuate, inordinate, and wicked luſt thereof (which vnto godly charitie are ſtrong poyſon) do reigne and preuaile altogither. The whole text then of holy ſcriptures doeth exhort vs vnto the extirpation and rooting vp of this priuate and worldly loue. As alſo it encourageth vs to the profitable procédings in charitie and the loue of God and our neighbour. Furthermore that is priuate loue by the which we are turned backe & bend to eſtéeme our ſelues vicioully. That is to ſaye: by coueting thoſe things which are profitable & delightfull to our nature, more then the things which pertaine vnto God. As for example, riches, delights, honor, praiſe, & ſuch other worldly vanities. But he which doeth truely loue himſelf (in god)

doth

doth contempne and throwe away all those things as vyle & abiect. I meane the superfluous vse thereof, and I take this worde Contempning, or vtter misliking for the full and extreame contempning or misliking that a Christian ought to haue thereof. But bicause euery creature of God is good, and therefore to be loued, and we are bidden and commaunded to loue our enemies, and not to contempne any man but our selues according to Esaies wordes: Woe be to thee which despisest: shalt not thou also be despised? Hereupon ariseth a question, how it were to be vnderstood that the holy scriptures do commaund vs to hate and despise the world. But if you mark my wordes well, you shall perceiue, that since euerye man which loueth the world doth thereby become an enimie vnto God, it falleth out also that the contempte of this world is of necessitiy vnto saluation. Whereupon some curious minde might inferre that all seculer people which are maried and thereby doe loue each other, should (hereby) stand in state of condempnation. Whereunto I answere that loue is to be taken diuers wayes, as well in Philosophy, as also in diuinity. For both Plato and Pythagoras did exhort their scholers and sectes to despise the world. But to come vnto a more perticuler distinction.

First, the world is taken for the Element of earth, or for the whole globe & compasse of this earthly habitation. And so it is taken in the Gospell where Christ spake vnto his Apostles saying: Goe you into the whole world and preach the gospell to all creatures. And the Philosophers doe say, that the least star of the firmament is bigger then the whole world.

Secondarily, it is taken for the whole region of the Elementes and their mixtures. Whereupon it may be that the Apostle said: The figure of this world doth passe ouer. And to that sence the Prince of Philosophers said: This worlde (saith hee) must be adioyning vnto the cources of the higher powers. That the whole vertue and power thereof may thereby be gouerned.

Thirdly, the worlde is taken for the whole corporall substaunce created. And so Plato in his booke de timæo, doth seme to bring in the sensible worlde.

Fourthly, the worlde is taken for the whole vniuersal thing in the which visible and vnuisible separate and material substances are comprehended. And thereof this terte may beement. The worlde was made by him. Yea so also the Philosopher saith: Nothing is without the worlde.

Fiftly, by the worlde is taken for men remaining in this worlde, or for all mankind. Whereupon it was that the Apostle said: Let all the whole worlde be subiect to God. And Christ himselfe said, This Gospell of the kingedome shall be preached and declared in the whole worlde.

Sixtly, the worlde is taken for the chosen and predestinate vnto saluation. Whereupon we read: So God loued the worlde, that he gaue his onely begotten sonne &c.

Seuenthly, the worlde is taken for the peruerse and reprobate. Whereupon our Sauiour said vnto the Iewes: you are of this worlde: But I am not of this worlde (that is to saye) of the number of vngodlye men, leading a vaine and worldlye life, of which number you are your selues. And againe hee said vnto him, bicause you are not of the worlde, but I haue chosen you out of the worlde, therefore the worlde hateth you. And in this sence the worlde is most commonly taken in scriptures, especially in the Gospell and Epistles of Saint Iohn.

And last of all, a father of the Church which hath written, a treatise of the vanitie of this worlde, doth take this worde: The worlde for the chageablenesse of mans conuersation in this lyfe. Since then the holy scriptures doe bid the worlde, to be contempned and hated, according to that saying: Loue you not the worlde nor those which are therein.

Therefore by this worlde, The worlde we must vnderstād worldlye vaine creatures bet vnto transitory & not vnto heauenly things. Yea and therewith must we comprehend earthly substaunce, and such things as the worldlings doe most account

tempt, as temporall prosperitie, carnall delightes, to be prai sed and honoured and to become rich and clime aloft. For all these sensible and temporall things are to be contemned and hated. Not as touching their very being, but bicause they hin der and stoppe vs in the way, and forestowe our iourney vn to the heauenly kingdome. And we must contempne and hate them, least we doe cleaue and stick fast in the myre of them. As they doe which set their chiefe end and felicity in fraile and transitory things, seeking, louing, wishing, and desiring them more then they doe God.

Therefore whensoeuer wee see any man to prosper exce dingly in this world, and to lead a voluptuous conuersation, according to his appetite, let vs neither esteeme nor magnifie him. Let vs not affect such kynde of life, nor greatlye sette by (but rather despise) such a man. I meane not that wee should hate him in nature, nor despise his person absolutely, but his vices, and himselfe: in so much that by them he is eloygned & estranged from God.

Whereupon the Psalmist saith of the iust man, The wicked was brought to naught in his sighte. But such as feare God, he glorifieth. Aristotle in his Ethickes hath this sentence Magnanimitie is full of contempt, for it setteth light by those which liue vylely.

All this notwithstanding, wee ought to beestowe the affects of charity and godly compassion vpon those which are wicked and vniust, according to their necessitie. Yea and much the more bicause we see thē to be wrapped & enfolded, yea blinded and muffled to reioyce, florish, and exalte themselues in this world. And thereupon Hierome sayth: wee more weighe and marke sinners to be most wretched, when wee perceiue their faults to be left vnpunished. Yea both wee and Ambrose say: There is no certainer token or signe of a reprobate sence, & damnation to ensue, then to prosper and to bee without anye crosse or punishment in this life. Especially since the Lorde saith: I chastise and rebuke those whom I loue.

Now therefore let vs consider how it cometh to passe that the contempt and hatred of this world is of necessitie to salvation. For vnlesse it had bene by some maner of meanes necessary to saluation, the Apostle Iohn had not said: if any man loue the world, the charitie and loue of god the father is not in him. It is therefore to be saide, that there are two kindes of hating and despising the world, speaking generally thereof. Iohn.8

The first whereof is: that the world and such things as are therein should be contempned and hated, for as much as they doe directly hinder and withhold vs from God. That is to say, least they be loued more then God, or contrary to his wil and commaundements. And least any man should take felicity in them, and cleave wholly vnto them contrary to ỹ lawes of God in holy scriptures contained. Least he preferre earthly goods before the heauenly goods, and least he set the temporal praises and honours of this life, before the celestiall ioyes prepared. And finally, least he loue and estæme this present lyfe more then the lyfe to come. And for these reasons the hating and despising of the world are necessary vnto saluation. So ỹ euery man is bounde (in that sorte) to hate and despise the world, as well single men as maried folke. The which lesson I iudge to be verye difficult vnto such as dwell and remaine in this world. Now the second kynd or maner of despising & hating the world, is executed by the ful and absolute abandoning and denying of all worldly things. As if any man despising and throwing from him the riches and delightes of this life, should chose to serue God in obscure and more priuat life.

So that (in this sence) to hate and despise the world, is vtterly to refuse and cast of all temporall things, seculer pomps yea worldly maners and dignities, & so to dispise all the vanities of this life that we may walke in the right way by the assistaunce of Gods grace and holye spirit. And whosoeuer doth thus, he is sure to displease and offend worldly men. For euen as likenesse of things is a cause of loue and wel pleasing so vnlikenesse is the originall cause & mother of hatred, & withdrawing

drawing of mindes and affections. Hereupon the Apostle asked this question: Doe I (saith he) seeke to please men: If I should yet please men, I should not be the seruaunt of Christ. And likewise the Psalmist saith: God hath broken in sunder the bones of such as seeke to please men. They were consumed because God despised them. Is not this a most horrible and dreadfull word? For what can be more fearful then to be despised of God? since Salomon saith: Consider the workes of God, since no man can amend him which God despiseth. And in this sorte to despise the world, is not onely to hate & despise all fraile, worldly, and vaine things, in that they doe directly, but in ý they doe also changeably let or hinder Gods creatures from attaining vnto him. As the wiseman testifieth saying, They are as temptation to a mans soule, and as a trappe or snare for the feete of the foolish. And therefore wee hate them not onely for that they withhold vs directly, since Salomon saith: God made his workes to be feared. But also because euen changeably they doe vainely delite the reprobat with the comelinesse of his creatures, and with the perticuler profit which they seeme to cary with them. So that they there doe stay and stand still eternally, and neuer attribute the honor and glory vnto the creator, who is indeede the onely end & scope whereunto we should tend and frame our doings. Sap. 2. Eccl. 3.

Hereupon Isodorus saith, It is better to haue the hatred of the euill, then their company. For euen as the conuersation and life of those, which are godly doe render many commodities, so ý cõpany of ý wicked doth bring with it many euils.

Now in this treatise I entend to speake chefly of the contempt of this world, as it is set downe in the second note, euẽ that which concerneth the state of perfection, and the obseruing of Gods worde. And yet I shall sometimes bring in somewhat of the former kynd of contẽpt, in almuch as it is of necessitie towards saluation, and the fulfilling of Gods commaundements.

My parte (saith the Lord) is my soule, and therefore I will

erpect and loke for the Lorde. For the Lorde is good to them which trust in him, and to the soule that seeketh him. Let vs therefore by a threefolde persuasion, & by a tripartite kynde of demonstration, set downe howe holy, howe deuine, howe acceptable, howe holesome, how noble, and how expedient it is altogether to contempne the world and those things which are therein. Now some persuading reasons or demonstrations, of this blessed contempte, are to be vnderstode on the behalfe of God. Some other on our owne behalfe, and some on the behalfe of the world it selfe. Whereupon orderly and decently to proceade: on the behalfe of God these things ought to induce and beget in vs a contempt of the world.

First, the loue and goodnesse of the glorious and blessed God.

Secondarily, the zeale that we haue to honour him perfectly as much as in vs lyeth.

Thirdly, the great benefits which wee receaue at Gods hands.

Fourthly, the consideration of his promises.

Fiftly, bicause God him selfe, in proper person did counsell vs.

Esa. 26. And lastly, bicause he did so him selfe. Of the reste I will treate hereafter. Now touching the loue and goodnesse of god it is written: Thy name and thy memoriall (O Lorde) are in the desires of my soule. My soule hath desired thee by night yea thy spirit is in the secrets of my harte, and earely in the gray morning will I waite for thee.

Herein as goodnesse is the obiect of our appetite and desire so since God is the highest purest, vnmeasurable, and perfectest goodnesse, so is he infinitely to be desired, and to be loued, In such sorte that we ought beyond all comparison to to loue him aboue all things, And so consequently, it is meete and requisite to dispise, to refuse, and to caste away, whatsoeuer may let, forestowe, or turne vs from his loue, and the feruentnesse thereof. But the world and that which pertayneth

neth thereunto, doe withdrawe vs, and specially let and hinder vs from the loue and goodnesse of God (as Gregory sayth) we are euen so much disioyned and seperated from the loue of the highest God, as wee are wrapped in worldely things, delighted in base things, and occupied in earthly things. For vertue is both greater and of more force when it is vnited, then when it is dispersed therefore the more that the affects of our minde are dispersed and deuided vnto the inordinate loue of worldly creatures, the weaker also, colder, blinder, and more vnapt they be to loue God.

Whereupon Chrisostom saith. Looke how much thy mind is set vpon any thing, and euen so much the lesse it is set vpon God. For what are these earthly and carnall things, but onely heauy waygh̄es and burthens which drawe downe the affections of mans minde from desire of heauenly things. Let vs therefore extend our whole harte vnto God. Let vs be borne vnto him with our whole mind. Let him be such a cause of loue vnto vs in all other things, that we esteeme no worldlye creature more then for it may (as a meane) serue vs towards the attaining of his loue. That is to say, so far forth as it may be vnto vs necessary and vnprofitable to further vs in our way towards the heauenly kingdome. But let vs become so feruent in ỹ loue of God, yea let vs so much esteeme his most sweete and delectable loue, that we may dispise all and singular other vaine and transitory things as vyle durte. So that the omnipotent & eternall God may be more precious, more to be desired, more glorious, sweeter, fairer, & in (euery kind of comparison better,) of more perfection and worthines then any other thing. And let any liuing worldly creature be lothsome vnto our soules, being thus occupied in contemplation of the deuine maiestie.

Let vs see and perceiue hereby that the whole vniuersall world (in respect or comparison of the vndiscriable God) is but a small title of no reputation or louelinesse. Yea in such sorte that we think these transitory things vnworthy to be lo-

ked on. But that we be wholly transformed, enflamed, established, dissolued and swallowed vp in Christ Jesus. So that we may say with the holy Prophet: The God of my harte, & God of my portion for euer. And againe: I will loue thee O Lorde my strength. And as the Apostle saith: I know that neither death, nor life, nor any creature, can separate me frō Gods loue. Let vs but marke and behold how vyle it were, for the delightes of the mortall and miserable flesh e, for the praise and glory of men, and the temporall honor and preferment, to be withdrawne or forestowed from this highest superessentiall. vnchangeable, and incomprehensible goodnes of God. Let vs be made heauenly conformable vnto God, & deyfyed: yea familiar & entierly beloued vnto the liuing god. For what haue we to doe with these earthly things, we being made and created to the shape and likenes of the most holy trinitie. Being redæmed and made frée by the bloud of Christ, and called to be the blessed fellowship of Angels. Let vs therfore despise al these thinges, and let your whole occupation conuersation, entention, and affection be fired and altogether reposed in him onely, which is onely necessary to be imbraced according to the admonition of Augustine let man (sayth he) if he turne any way, conuert him selfe vnto him which created him, for by going backe from him, he wareth colde, but by turning vnto him, he shall ware warme By going backe he shall ware dimme and darke, but by turning to him, he shall become bright and shining For euen where he receiued his creation and being: there must he also fetche his being good or godly. For he the Lord our God is the verie swætenesse, swæte aboue all kynd of swætnesse. Brighter then any light, dæper then any secret, and higher then any honour or degree. Moreouer he is that purest kynd of life: to turne frō him were a græuous fall, but to returne vnto him is a highe rysing or clyming To abide in him is a certaine dwelling, and to dwel in him is happie life. And euen as corne in the wet furrowe doth rotte and putrifie, but in the ridge or higher parte of the

land

land, it is preserued and florisheth, so our harts if they be raised vp to God shall neuer putrifie or decay. But if they be ouerthrowne or sunken in earthly things, they rotte and consume immediatly, And mine earnest desire is (my welbeloued) that thou doe spurne from and despise all transitorye things, and detest and abhorre all the pompe of this worlde, for the loue of the deuine bountie, and through the affection that thou haste to procede in the imbracing thereof. Yea and that by the desire of so contemplatiue and holy meditations, that thou maist with all thy hart and minde be giuen ouer vn to him, All which cannot come to passe, vnlesse thou despise alle corporall delightes, all worldlye vanities, and all thine owne desires. As Cassianus affirmeth saying, our affections (saith he) are neuer perfectly kindled to the desire of eternall things, neither is our vnderstanding euer sharpened vnto the perfect contemplation of heauenly things, vntill the cares and desires of the flesh be perfectly brideled in vs. My welbeloued if thou wilt be rich, and a possessor of infinite goodes and treasures, geue eare then vnto the councell of Ambrose. He that will (saith hee) possesse God let him first renounce the world, ỳ God may be vnto him a blessed possession and heritage. For loke how much thou dye vnto the world, so much life thou gainest with God. And ỳ more that thou liue as to this world so much the more thou dyest vnto God.

To conclude, whosoeuer loueth the world, doth loue an enimie, imbraseth a Traytor, and dandleth in his lappe an vnspeakeable daunger.

Whereupon Augustine said, If this world delight thee, thou shalt alwayes be vncleane. And if thou lustyly kisse the world, he will hungrily and greedily swallowe and deuoure thee. And to make an end of this deuision, we ought aboue all things to loue God.

First, for his vnmeasurable goodnesse

Secondarily, bicause he first loued vs.

Thirdly, bicause he powreth so many benefits vpon vs.

Fourthly,

Fourthly, bicause he hath promised to giue vs greater rewards in the heauenly kingdome. And to this feruentnesse of charitie let vs always enforce our selues. For by Augustins opinion: it is neither the greate number of workes, nor the long continuance of time, but the greater heate of charitie, & the better readinesse of our will, which maketh God (for his Christ) to accept our merites. For whosoeuer doth obserue charitie in all his actions, he fulfilleth aswell that which is apparant, as also that which is misticall, in Gods booke, For charitie doth (as it were) open the minde, and maketh the louer to be loued. O Lord my God thou arte charitie (saith the Apostle) thou art loue which cannot be extinguished. Do thou therefore lighten my harte, and make it dronken in thée. Wherefore am I tolled about? wherefore runne I from one place to an other? why doe I wander after many thinge? Is there not in thée onely (most holy, honorable, mightie and glorious God) the perfect possession. the incomprehensible plentie, and the infinite aboundance of all thinges that are good, pleasant, or to be desired? Then what is more excellent, or more louely, that I should therefore withdrawe my harte from thée, & turne it vntofraill things, coueting or desiring any maner of thing without thée or besides thée? And where was I when I was not with thée? Whither ranne my affections astray, when they did not desire thée onely? O God of my life, howe vainely is it consumed: And howe vnfruitfully are my days stolen away whileſt I lined idlely and vnprofitably before thée? But from hence forewards let my soule be vnmoueably fired in thée. For euen as the Hart desireth the freth fountaines when he is chased, euen so my harte desireth to be with thée O God.

Psa. 41.

How cõtẽpt of the world commeth by the zeale which we haue to God his honor.

Whosoeuer doth glorifie mée, I wil also glorifie him saith the Lorde God in the second Chapter of the firste booke of the Kings: And they which contempne me shal be dishonored, for of the loue of God, the zeale of the deuine honor doth rise and proceede. As also an exceeding affection to adore and worship him

him in all things. Which zeale the Prophet Helie had when he laide: I am become zealous in zeale for the Lorde God. 3. Reg. 19.
And the more feruently that wee loue him, the more intentiuely also we desire to worship him in all thinges, yea, and to enduce others with vs to the worshipping of his name. For euen as God (by reason of his vnmeasurable bountie, & his infinite amiableneſſe) is such that no man can loue him so much as he is worthie to be beloued, but doeth infinitely faile thereof. So by the reason of his maieſtie, dignitie, and vnmeasured holineſſe, he is infinitely to be honoured. So that euery man is much defectiue in doing of such reuerence vnto him, as he (in himselfe doth deserue. And herevpon the holy fathers profoundly pondering these considerations) did esteeme all their dædes and conuersation, how perfect so euer it were) to be of none effect. And therefore the doctors say: A man should rather suffer death, then commit the least fault or offence wilfully. For as much as sinne (in that it derogateth any thing from the erceding great maieſtie of God) is a huge and vnreasonable enormitie. Then if we do honor the excellent maieſtie of God so much the more, because by the beholding and consideration of his worthineſſe we are able to despiſe and hartily to reiect all fraile, vaine, and transitorie things: to the end that being vnburthened and clean dispatched of them, we may attentiuely giue our selues to the pure free, and entire worshipping of the same: it muſt nædes follow that they which through zeale do altogither despiſe and forsake the world shall immediately honor God with all integritie of hart. And therefore (by his grace and mercies are made worthy to be glorified, honored and extolled with him. And likewiſe the leſſe that a man do occupie him selfe in many buſineſſes, so much the more perfectly he is bent vnto the onely God. And so much the loftier & more sincere his mynd is, in the praiſing of his name. Yea he may so much the more be wholly at leasure to exerciſe him selfe in his seruice, and walke vprightly in all godlineſſe. Moreouer Salomon saith:

Honor

honor God with all thy substaunce and the fruits of thine increase. If then it pertaine vnto the honor of God, to offer him any part of our outward substaunce, it must by stronger reason appertaine more vnto his honor, to refuse all worldly vanities frely for the worshipping and glorifiing of him, and to present our selues vnto him with full deuotion. And so doe they which contempne the world in such manner as is before said. And therfore to the end thou maist vncessauntly (as much as in thee lyeth) giue thy selfe vnte the praise, worship and honour of the deuine maiestie, yea thou maist quietly repose thy selfe in sweete contẽplation of his mercies, reioice in his blessednesse, like a naturall louing child, and spend all the dayes of thy life verteously.

I exhorte thee (my welbeloued) altogither to despise the world, and to passe ouer al the transitory vanities therof with a noble courage, yea to goe hartily to worke in the onely honouring of God. For is not the vilenesse and lothsomnesse of this world infinite, being compared to the highest and vnchangeable goodnesse? yea dost not thou think it an vnworthy thing, (by occasion of earthly and worldly conuersation) to be hindered and letted from the duetie which thou owest vnto the honour and maiestie of God? and to be withdrawne from the holy exercises of vertue and godlinesse, for the most vaine liberties of worldly conuersation, and vnlawfull actions? to conclude, if thou glorifie God and despise the world, then God doubtlesse will cause thee to be honoured exceedingly as Esay witnesseth saying: if thou glorifie God (following not thine owne wayes, nor yelding to thy owne wil) the Lord wil geue thee rest, , and wil fil thy soule with comely brightnes. Yea, then shalt thou be much delighted in the Lorde, and hee shall set thee vp aboue the height of the earth. Whereupon Hilarye sayeth: This doe I chiefly owe vnto God, that all my power all my sences, and all my spirits may sounde his praise. For to that end we receiued bodie and bodely members, yea lyfe and soule of God, that we might worship him generally with them

them all. And therefore the Apostle sayeth: As you haue geuen ouer your members to serue vncleannesse and iniquitie, so now (saith he) giue ouer your members to doe righteousnesse and holinesse. And this it is to honour God worthely, & to doe (for his honor) whatsoeuer we may possibly do to please him, yea and yet neuertheless humbly to confesse that we do nothing worthy of thanks or merite. Therfore it is written: To glorifie God as much as lieth in vs shall preuaile with his mercy, and is beyond all praise. Deferre not then (my welbeloued) to geue whole possession of thy selfe and all that thou hast, thy body and thy soule, yea thine inward thoughts and outward actions, vnto the diuine maiestie. Least abusing Gods gifts thou consequently serue the Diuell. For whosoeuer doth liue vitiously, he is a seruaunt of the Deuill.

The Prophet Esay in his 63. Chapter hath these wordes: I will remember the Lord for his mercy. Yea I will prayse the Lorde for all that he hath geuen vs, & for all that he hath bestowed vpon vs according to his goodnesse. If then wee would perfectly know how carefullye wee ought to sæke the way of saluation and walke therein, yea and how much wee ought to despise the vaine delightes of the world: Let vs hædely consider what the onely begotten sonne of God did, suffered, and toke vpon him for our health and saluation. If hee then, through the wisedome & prouidence of God the father, yea through the eternall, vncreated, vnbegotten, and vnmeasurable foresight did (not without great cause and reason) take vpon him, doe, and suffer so many things for vs.

If the onely begotten sonne of God being perfect and omnipotent, did for our health and saluation take vpon him our substeunce, and nature, if he were (for our sake) conuersant hære on earth, so many yeares, if he did susteine and endure so many trauailes, labours, and paines, for our instruction & redemption, finally if he suffered therefore most bitter and cruell death, let vs not set light by our selues, nor make smal account of our saluation.

Neither

Neither let vs thinke that wee can be saued by sleight and superficiall seruing of him, by cleauing vnto worldly vanities, neither yet by liuing carelesly and without feare. For neither is the euerlasting paine of dampnation so auoyded, nor yet the heauenly kingdome is not so obteined. For Christ suffered and was crucified for vs, that we might thereby followe his steps and example. Then it is necessary that we be cõformed vnto his passion, and that we crucifie our selues as he did For whosoeuer saith that he remaineth in God, must walke euen as he walked. Whereupon the Apostle said: If we suffer with him, wee shall reigne with him also. And againe he saith: Be ye followers and imitators of God, as his best beloued children. And what els is it to be cõformed vnto Christs passion, to dye with him, and to followe his stepps, but euen to mortifie al vanities and wickednesse, to constitute our bodies wholly in the feare of God, to restraine and bridle our owne naturall libertie, vnder the commaundements of his holye lawes, and to submit our willes altogether vnto his godly will? For when we knowe and beleue that our lord and Sauiour (Iesus Christ) did most patiently suffer innumerable derisions and mockes, slaunders, blasphemies, labours and paines, with all meekenesse of pouertie, with all lowlynesse of minde, and with all perfection of charitie, so as finally he suffered the most vile kynd of death for vs, let vs think that it were most vndecent for the seruaunt if he should liue in delightes, reioyce in worldly riches, and wallowe in earthlye vanities, whose maister was so busily conuersant, afflicted & killed for the seruaunts sake. For the seruaunt is not aboue his maister. And Gregory said well: Nothing is so grœuous but that it might be suffered with good will, if we would often call to memory the passion of Christ. Harken then vnto holy Bernard speaking to thee in the person of Christ. Behold O man (saith he) what I suffer for thee. There is no paine comparable to that wherewith I am tormented. I call vnto thee because I am afflicted for thee. Beholde the paines wher-

Eph. 5.

Zach. 9.

Mat 11.

Iob. 19.

with

with I am tormented. Behold the nailes wherewith I am nailed. Beholde howe all my bodye is stretched out vpon the Crosse for thee. And loke howe great, myne outward paines are, so much the greater is mine inward greife in that I finde thee so vnthankful. If thou weighe these things (welbeloued) with attentiue minde, thou wilt some contempne the worlde, and ouercome the concupiscences thereof, thou wilt desire to followe Christ, abhorre all things that are worldly, and refuse to be conuersant with such as walke in vanities. For god forbid that thou shouldest be vngrateful for such and so many benefits. And yet vngratefull shouldst thou be, if thou geue him not thanks for the same with thy whole harte. But thãks canst thou not geue vnlesse thou doe meditate, marke and acknowledge them. Since the chiefe point of ingratitude (as Seneca saith) is forgetfulnesse Therefore call and reuolue in in thy minde euery day what God himselfe did and suffered for thee. Yea and besids this, the benefits are also innumerable which God doth dayly bestowe on vs. So that by consideration of them, we ought of good right to be kindled in loue towards God, and in a zeale to honour him with all deuotion. Yea and an affection also to be alwayes geuing of thanks and so consequently to laude and praise his name incessauntly. for haue we not receiued from him whatsoeuer we haue or bee? the goods of fortune? the gifts of nature? to be? to liue? to feele to haue vnderstanding? yea haue we not receiued of him the gifts of grace, faith, hope, and charitie? the giftes of the holy Ghost, and the sacraments? How often hath God most mercifully spared vs when we haue offended? how pitifully hath he preuented vs? From howe many snares and perils hath he preserued vs? Yea how many haue bene condemned to Hell fire, which offended and sinned lesse then we haue done. Let vs then not be forgetful of such and so great benefits. But let vs with the Psalmist humbly and thankfully say: What shal I requite vnto the Lord for all that he hath giuen me? I will blesse and magnifie the Lord at al times, his praises shall alwayes

wayes be in my mouth. For of all other faults ingratitude is the worste. Especially that kynd of ingratitude whereby wee become vnthankfull vnto God the most liberall and aboundant benefactor of all other. If any man should cut off thy hād or thy foote, how much wouldest thou think thy selfe bounde vnto him which would heale it againe, and restore thee thy member, if thou ware blinde, deafe, or lame, howe much wouldest thou loue him which would cure thy defect? Howe then, art not thou ashamed in that thou louest not God feruētly, which hath geuen thee all those giftes before named, and hath also promised thee farre greater then they? therefore let these great benefits and liberalities of God towards thee, stirre in thee a contempt of this world, and enduce thee to take in hand all such things, as may most liuely expresse his honour and glory. For as it is most certaine, that he which is by nature best disposed vnto vertue, were most faultye if hee should be blinded by the world to liue viciously, so (thou hauing good giftes of nature) it were no small cause of griefe if thou shouldest forestowe thy selfe from executing the same.

The things which in this present life are momen tarye & light (although they be some tribulation) may exceedingly worke in vs a great masse or waight of glory in the worlde to come, if we behold not those thinges which are seene with eye, but those which cannot be seene. For the thinges which are seene are temporal, but the things which are not seene are eternall. By these wordes of Paule it appeareth that the tribulations of the chosē (although they be long, bitter and grieuous) yet by regard of the celestial glory and reward to come they are light and of small continuance. For the reward to come is vncomprehensible and euerlasting. But now is hee a perfect and most pure louer of God, which loueth him not by beholding this reward, nor reuerenceth him not for desire of his owne profit, nor worshippeth him for reward of mutuall consideration towards himselfe: But which purely (for the incomparable goodenesse, loue, and worthynesse of

God)

God) doth al that he can to his honour with al diligence. For the better obteyning of which perfection, and for the full purchasing of so great sinceritie in Gods loue, let vs yet euen by the beholding of the infallible promises of God, goe stoutly forward to do any thing that may be most pleasant, most perfect, and most acceptable vnto him. And let vs contemne the world and the gallantnesse, delight, pompe, prosperities, and vanities thereof, taking in hande to walke in the way of perfection, in the fulfilling of Gods word, and in a vertuous and right religious life. For since the eternal God, is a most frée goodnesse, a most feruent charitie, and a most plentiful rewarder, therefore a man of reasonable vnderstanding will confesse that the more he refuseth and layeth aside for his sake, the more sincerely that he renounce himselfe, the more he dispose himselfe to the obteining of Gods gifts, and the more wholly, perfectly, and entyrely that he offer himself vnto him. euen so much the more wil God also shewe himself the more aboundant in mercies to him, the more soundly and swéetely he will breath his holy spirite into him, the more familiarly he will be conuersant with him, and the higher will hée exalt him in glorie, multiplying his giftes of grace in this present life, and doubling his rewardes of glorie in the worlde to come. Wherevpon it is written in holy scripture: if a man doe direct his heart vnto God, he shall drawe his breath and spirite towardes himselfe. And herevpon the holy, true, and mercifull God hath promised not onely a blessed and excellent glorification, in the heauenly kingdome, but also a most plenteous and liberall reward in this present life, to such as despise the world for his sake. Saying in his holy Gospell: Whosoeuer leaueth father & mother, his brethren or friends, or his possessions for my names sake, he shal receiue an hundreth folde, & shal possesse euerlasting life. And what meaneth he by these wordes: Hee shall receiue an hundreth folde? Marry that for the externall, carnall, and temporall goodes which he hath lefte, he shall receiue the spirituall giftes of

grace, and the giftes of the holy ghoste, which are more then an hundreth folde better euen in this life. And after also shall receiue eternall life, and the consumation of glorie. Wherefore (my welbeloued) if thou desire to be truely, and spiritually enriched and enabled, contemne then (for the loue of God) all transitorie and fraile thinges, yea, and whatsoeuer worldly men, (which haue in deede the spirite of this worlde, and not the spirite of Christ) doe make greatest account of, and thinke most desirable, that do thou despise, as most vyle dyrt and myre: or rather as the verie snares of the diuel. If thou doe so, thou shalt become the Temple of the holy Ghost, and the most blessed trinitie wil inhabite and replenish thy soule with all the aboundant delightes thereof. For this is promised by the sonne of God saying: If any mã loue mée, he will kepe my wordes and testimonies, and my father will loue him, and wée will come vnto him, and make our abode with him. O happie soule, in whome those thrée so plentiously doe abyde. Furthermore, harken what Christ hath promised vnto the contemners of this world, you (sayth he) which haue forsaken all things, and haue followed mée, when the sonne of man shal sit in the seat of his maiestie, you shal sit also vpon twelue seates, iudging the twelue Trybes of Israel. And this it is that Paul meant saying: You knowe not that the saints shall iudge of this worlde. Beholde what an vnspeakable dignitie this is, and how they are honoured of God, which for his honor do forsake all things. And thereupon Gregorie sayth: whosoeuer being stirred with the prick or goade of godly zeale, doeth forsake such thinges as hee here possesseth, shal vndoubtedly obtaine there a height of iudiciall dignitie, that he may come to iudge with the Iudge, because by consideration of the iudgement, hee did chasten himselfe willingly with pouertie. Doe not therefore lose so manye godly treasures which shall remaine for euer, for these things which can be but small time possessed. For beholde Christ sayeth: I stand at the doore and knock, if therefore thou open

the

the doze of thy heart, and harken vnto my counsel, I wil come in vnto thee, and enter into thy mind, and thou shalt sup with me. So that thou seest howe God will cherish thee with heauenly comfort, wil fulfill thee with spiritual delightes, & thou shalt taste how sweete God is, and how manifold is the multitude of his delightfulnes. All which the louers of this woꝛld cannot taste, because they are not woꝛthie to receiue the holye ghost. As our sauiour said vnto his Apostles in the 14. Chapter of Iohn: I wil pꝛay vnto my father foꝛ you, and he shall giue you another spirit, euen the holy ghost, whom the woꝛld cannot receiue. Wherupon Bernard saith: The holy delectatiō doth decline him which is first occupyed in seculer desires, and suffreth him not to mingle vanitie with veritie, eternitie with frailtie, spiritualtie with tempoꝛaltie, noꝛ high thinges with low things. That thereby hee may learne what things mount vpward towarde heauen, & what things dꝛaw downwards toward earth. Foꝛ if the mind haue wherewith to bee outwardly delighted, it remaineth inwardly without spirituall delight. And that it is which Hierome doeth so woꝛthily say: If we cut frō the flesh such things as we do most delight in, we shall straightway find in the spirite that which wil delight vs. If the outwarde wandꝛing be shut vp, the inwarde accesse to God is opened, foꝛ the lesse that the soule be dispersed in it selfe, the straighter it is erected to things aboue, by spirituall pꝛoceeding. And therefoꝛe to the ende that thou mayest (by the bꝛightnesse of the holye Ghost) wholsomlye beholde that most noble woꝛthinesse of those spirituall and supernaturall good things, set light by these tempoꝛall vanities, yea, spurne from thee, and vtterly foꝛsake all that is earthly. Foꝛ as Bernard confesseth: They which are delighted in things that are pꝛesent, and subiect vnto frailtie, can hardly oꝛ not at all beholde and contemplate things that are heauenly and eternal. But he which accounteth them as dust oꝛ shadowes, shalbe the sooner raised vp in spirite to the attaining of spiritual & heauenly things. And herewithal since thou Apoc. 3. 1. Pet. 2.

doſt (my welbeloued) ſéeme to be ſomewhat delighted in riches, honor, & glorie therefore I dare not fully saye vnto thée, that thou ſhouldſt make no maner account thereof. But mine admonition is, that thou ſhouldſt not earneſtly nor hartily deſire the deceiuable riches, the worldly honor, nor the glory of men but that with thy whole heart thou ſéeke & ſearch narrowly for the ſpiritual treaſure of vertue, the heauenly honor & the eternall glory. And ſo ſhalt thou become a right riche man aboue al them that loue this world. For Hierome ſaith: thoſe only are to be accounted true riches, which make vs aboundant in all vertues. And therefore if thou deſire to be riche, then loue & imbrace the right riches of vertue. If thou aſpyre vnto the height of honor, then make haſt towards the heauenly kingdome. And if thou couet a crowne of glorie or dignitie, then to be appointed & enthroned amongeſt the Angels aboue. And this ment Gregorie when he ſaide: deſpiſe worldly riches and thou ſhalt haue aboundance. Contemne worldly honor & thou ſhalt become glorious. Set light by eaſe & corporal quyet in this life, and thou ſhalt haue life euerlaſting. Whoſoeuer can learne to contemne himſelfe, ſhal ſone learne to deſpiſe all things for God onely. And he that doeth ſo, may ſay with the holy Apoſtle: I haue loſt al things (ſaith he) to the end I might gaine Chriſt Jeſus.

Becauſe god himſelfe in proper perſon (euen Chriſt) did counſel vs, therfore we ought to deſpiſe the world.

The Prophet Eſay in his ſeuenth Chapter cryed out ſaying: This nation or people is without wiſedome or aduiſe: would God they could taſte or vnderſtād, & would foreſée the latter end. As alſo the Philoſophers rule is: Diſcentem oportet credere. A learner muſt beléeue. And the Prophet alſo witneſſeth: if we beléeue not we ſhal not vnderſtand. And Salomon in the firſt of his Prouerbs ſaith: My ſonne harken thou vnto the diſcipline of thy father. And in another ſcripture we read: if thou ſée a man of vnderſtanding, ſtraightway watche to drawe nére vnto him. And againe: let not the words of the elders paſſe by thine eares vnmarked, but ſtaye thereat: and from the bottome of thy heart ioyne thée vnto the

sayings

sayings of the wise men. Then if hereby wee be taught to giue eare vnto wise men, to beleeue their wordes, and to followe their counsel and aduice, is it not without all comparison more expedient that wee giue eare, beleeue, and obey the onely wise God, which is in himselfe the originall, seperate, and eternall wisedome? Since then the verie true God himselfe, the onely begotten sonne of the father, for his abounddant charitie and loue wherewith he loued vs, came downe into the worlde, taking vppon him our nature and shape, appearing visibly vnto men, being conuersāt, eating, drinking, and talking with them: of all other it were moste meete that wee should harken diligently vnto his counsell and aduise. And perfourme it throughly as much as in vs maye be done. But Christ did by many meanes and wayes (as appeareth by his sayings) manifoldly aduise vs to contemne the world, by promising rewardes, by profering helpe, and by making himselfe our example. The which also the holy Euangelists and Apostles did most euidently set foorth. Therefore obey and followe his counsell: especially since he is the waye and the trueth. Which best knoweth the perils of our passages, and what is most expedient for vs. For since he so entirely loued vs, that for our redemption he vouchesafed to dye, wee may be moste assured that the counsell he giueth vs is moste sounde and sure to leane vnto. Wherefore become thou his disciple (my welbeloued) and followe in all things his most wholesome and sounde doctrine, that thou mayst so much the more blessedly and with more delight beholde him in the heauenly kingdome, as thou nowe doest beleeue and harken vnto him more attentiuely in this life.

To conclude, if an Angel shoulde come downe from heauen, appearing visibly vnto thee and saying: Beholde the will or counsell of God is that thou despyse the world, wouldest thou not by and by obey and beleeue it? But nowe not an Angel, not a messenger, but euen the God of Gods, the creator of Angels, and the Lorde of al things is come in pro-

per person. Yea and hath with his owne mouth giuen thée counsel to contemne the world, and to make thine estate perfect. For where as he counselled the rich yong man which frõ his tender yeres had obserued all the preceptes in the golden Tables saying: Thou lackest yet one thing. If thou wilt be perfect, goe and sell al that thou hast & giue it to the poore, and come and followe mee: and thou shalt haue treasure in heauen: he left the same counsel or aduise for thée also, who peraduenture yet hast not obserued the holye preceptes in all poynts from thy youth vpwards. But thou wilt say: Can al men lead a perfect life? or forsake the worlde altogither? Oh this is a foolish obiection, and meete for fonde, worldly, & wicked men. Of whom Salomon sayeth: the number of fooles is infinite. And the holy fathers haue answered this kind of obiection at large. For there is great difference in iudgement betweene that which is requyred to the conseruation & maintenance of the first vndeuidable substance, and that which is requisite to the conseruation and maintenance of the forme or likenesse. But to remaine in the world, to doe and performe the act of generation, and to till and manure the earth is not requisite for the maintenance of the firste vndiuidable substance, but for the maintenance of our owne shadowe, shape, or likenesse. And therefore let no man which findeth in him selfe any promptnesse or readinesse refuse that grace of God working in him and say: The world must not be altogither vnprouided or vnfurnished. For I praye thée tell mee, if thou shouldest altogither giue ouer the worlde, and giue thy selfe to a holye and solitarie life, should the world therefore faile? Thinkest thou that for thée onely the earth shalbee abandoned, or the rockes transferred and moued out of their places? No no but do thou giue care and followe the counsell of the most graue and wise counsaylour, which is the Angel or messenger of the great counsel on high. So that thou mayst safely defende thy selfe from infinite perils, and walke in safer, shorter, quyetter, and more acceptable pathe, vntil thou bee

Mat. 19.

receiued

receiued into the resting place of the Lord thy God.

Of the contempt of the world by example of Christ.

Christ spake (as his Euangelist Iohn rehearseth in the eyght Chapter) saying: I am the light of the worlde. Hee that followeth mee walketh not in darkenesse: But shall haue the light of life. Wherevppon Leo did right clarkelye affirme, saying: The whole victorie of our Sauiour wherby he ouercame both the worlde and the diuil, was begunne and finished in true humilitie.

Furthermore as Bernard witnesseth, Christ did alwayes choose those things which were most grœuous vnto flesh and bloud, and which did moste declare humilitie. For he chose a poore mother, of whome he was contented to be borne in the middest of the colde Winter, in the midst of darke night, in a strange place, and in a homely Cribbe. When he was borne he was wrapped in a fewe torne clouts, and layd in the Oxe manger. Yea, moreouer, when of him selfe hee was riche and aboundant, or rather the verye true, highest, and omnipotent God, hee became poore for our sakes. And so poore that he sayde: The birds of the ayre haue their nests, and the Foxes their dennes, but the sonne of man hath not where to hyde his head.

And howe many persecutions he suffered and endured by the Iewes is sufficiently testified by the Euangelistes. For some sayde vnto him: He hath a diuell, and the man is mad. Some called him glutton, bibber of Wine, and friend to the Publicans. Some sayde, that by Belzebub chiefe Prince of the diuels he cast out wicked spirites. Other sayde: How is this man from God, and wee knowe that he is a sinner. Will he kill himselfe. Sometimes they woulde stone him, some other whyles throwe him downe headlong, and at last they betrayed him, and put him to a moste vyle kynde of death. But in all these thinges what did the innocent Lambe of God, the sonne of the euerlasting Father? Forsooth he was patient, hee reckoned good for euill, hee spake wordes of saluation and health euen to the vnthankefull

Mat. 8. Iohn 10. Mat. 11.

people, he prayed for them which crucified him, like a sheepe he was ledde to the slaughter, and he laye still and helde his peace like a Lambe in the sheepesharers handes. When hee was moste falsly and wrongfully accused before Pylate and Herode: he aunswered not one worde. Hee was made by God the father, obedient euen vnto death. He made himselfe a sacrifice and oblation for vs. He was wounded for our offences. And therefore stretched out vppon the Crosse. Yea, his handes and feete were pearced with harde nayles vntil all his bones might be numbred. And thus it was expedient that Christ shoulde suffer and enter into his glorie. Then if we desire to be Christians and of the number chosen to be saued, what remayneth for vs to doe? euen that wee followe and immitate Christes pouertie, humilitie, and patience. That we chastice our owne bodies by the true fruites of repentance. That we crucifie our flesh with all the vices & concupiscences thereof. That we make hast to walke in the narrow path with all feare and carefulnesse. That we be not ouercome with euill, but let vs vanquish the euill with goodnesse. Let vs not render euil for good vnto any man. Let vs not pamper and cherish our flesh in miserable delights. Nor let vs giue place to any lightnes, vanitie, or toyes. Whosoeuer can obserue these points, he despiseth the worlde happily, he ouercommeth himselfe laudably, and he learneth of Christ what it is to be meeke & humble of heart. For aboue al things we must found al our conuersation in true humilitie. Wherupon Leo spake grauely saying: All the discipline of Christian life doeth not consist in cunning wordes, in sharpnesse of wit, in disputation, nor in vaine desires of glorie and prayse, but in the true and voluntarie humilitie which our Lord and saviour Jesus Christ did choose and teache (as the stoutest kinde of defence) euen from the womb of his mother vnto the death of the crosse. Whereby it appeareth also how true it is that Cyprian sayth: All the life of man, (if he liue like a christian, & according to the Gospel) is a Crosse & a martyrdome.

Esay 54. Mark. 15.

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As also Chrysostome truely saith: No man may wel be termed a Christian, vnlesse he be conformed vnto Christ in maners and conuersation. Wherefore (my beloued) if we knowe that Iesus Christ is our sauiour and Lorde, let vs blush and be ashamed if we be not founde conformable vnto him. Let vs be ashamed to liue carnally, delicately, and sumptuously. To ioy and tryumph in mens praise and fauour. To seeke chiefely our own commoditie and preferment. And to walk puffe vp with a vayne and proud heart. For our life is in the middest betweene the Angels and Beasts. If we liue according to the flesh, we are to be compared vnto Beastes. But if we liue according to the spirite, we are made fellows with Angels. And if we yeld to spirituall sinnes and offences, as pryde, ambition, vaine glorie, and wicked vanitie, we ar now coupled vnto diuels rather then vnto brute Beastes. Especially since that spirituall vices (speaking in genere) are much greater and more grieuous then carnal vices are. But wouldest thou knowe who were rightly to be termed a Christian? He is truely a Christian (sayeth Augustine) which sheweth mercie to all men, which is not mooued nor disquieted with any iniurie, which feeleth another mans payne or greefe, as if it were his owne. Whose table is not shut from any poore or needie. Which is accounted of small glorie or estimation before men, to the ende he may be glorified before God and his Angels. Which despiseth earthly things to obtaine heauenly. Which succoureth the miserable and afflicted, and is moued to compassion by other mens teares. Therefore let vs cleanse our selues from all blottes and blemishes both of flesh and spirite. And let vs immitate Christ our king by a warye and fruitefull life, abhorring and despysing all wrath, all indignation, stoutnesse and fleshlynesse, that beeing altogither conuerted, wee maye bee made as little babes againe.

Saint Paul in his thirde Chapter of his Epistle to the Galathians hath these wordes: Praye you therefore continually

The consideration of our ownperils enduceth to contemne the worlde.

that you may be thought worthy to escape al the evils which are to come & to stand before ỳ sonne of man. Now since we have spoken of such thinges as enduce the contempt of this world on the behalfe of God him self, let vs also treat of such things as ought to enduce vs therevnto on our owne behalfe. For we are set in the middest of snares, and are enuironed on euery side with enemies, yea, and enclosed continually with a familiar enimie, (that is our own flesh striuing against the spirite) and as the Apostle sayeth: Our wrastling

Luke.12. is not against flesh and bloud, but euen against spirites or powers of the ayre and diuels. Not that he meant wee had no manner of strife nor wrastling against flesh & bloud, but because the strife, contention, and wrastling which wee have against the temptations of diuels is much greater & of more force. In asmuch as they be infatigable, craftie, and cruell prickes, prouoking most grædily the ouerthrowe & condemnation of our soules. Whereby it appeareth that wee are beset rounde about with innumerable and exceeding great perils. What therfore can be better aduised vnto vs, yea, what can be safer or more for our health and saluation, then to seek a place of refuge, to goe into some strong walled towne, and therein to seeke some mancion of rest & quyet? In the which there may be found as many defenders and protectors as ther are inhabiters. All armed with the right spirituall armour, and moste readie to fight against sinne. And where is this place? Or this strong walled towne and citie? Forsoth euen in the congregation of the deuout and religious. Whose heart and soule are all one in the Lord. Of whome euery one doeth by speeche, by prayer, and by examples, drawe some other to followe him in perfection. Which vsing vertue for an armour doe set oppositely singuler and competent vertues a-

Psal.132. gainst euery perticuler and negligent vice. For beholde how good and pleasant a thing it is for brethren to dwell togither in vnitie. For as Salomon sayth: If one of them fal, he shal be rayled vp againe by another. Yea they haue continuall &

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moſte excellent ſalues and oyntmentes (that is to ſaye remedies) againſt the daily tẽptations of the diuels, & the woundes of vices, And thoſe remedies are: Daily troubles and confuſions, rebukes of ſuperiours, inſtruction of the faithfull, conſolation of the merciful, obſeruation of Gods woꝛd and commaundements, watching, faſting, pꝛayer, teaching and holye meditations. And to couclude euen as in this woꝛld, one doth dꝛaw another vnto ſinne & vice, euen ſo in the congregation of the deuout & faithful one doth dꝛawe & entiſe another vnto vertues. And euen as woꝛldly ſocietie doeth much hinder, ſo this doth verie much further & aduance the perfection of godly life As Salomon ſaieth: The man which is helped by his Pro.3.
bꝛother is as a ſtrong Citie wel walled. And the Pſalmiſt Pſal.17.
ſaith: With the holy thou ſhalt be holye, and with the wicked thou ſhalt be peruerted. Wherevpon the holy woꝛde doth againe exhoꝛt vs ſaying: Be of daily conuerſation with ỹ holy man. And with whomſoeuer thou knoweſt to kæpe the feare of God beſoꝛe his eyes, & whoſe ſoule is accoꝛding vnto thine in holineſſe. Foꝛ in this woꝛld a man falleth often, but riſeth ſeldome. Is ſome hurt gꝛeuouſly, and late healed perfectly. He ſayleth much and pꝛofiteth but little. But in the congregation and felowſhip of the faithfull and true Chꝛiſtians, all theſe things (by Bernards opinion and by certain exꝛperience) are cleane contrarie. Foꝛ there men fall ſeldome & ryſe often. Are lightly hurt, and moꝛe eaſily cured. Doe leſſe decreaſe and much moꝛe encreaſe. Conſider then euen dæpely, the quantitie, qualitie, multitude, and magnitude, of thy perils. Truely if this peril (whereof I fozewarne thæ, were onely foꝛ the loſſe of tempoꝛall things, foꝛ troubles, oꝛ afflictions, yea, were it foꝛ tranſitoꝛie infirmities, loſſe of lines, oꝛ abyding of moſt bitter & painfull death, yet were it tollerable, and I would not be ſo carefull foꝛ thee. But this perill whereof I meane, is concerning the irrecuperable loſſe of the higheſt, vnmeaſurable, and vnchangeable goodnes of God. And likewiſe it concerneth the purchaſing of euerlaſting damnation

and the paynes of hell. So that if thou doe not esteeme and dread this peril vehemently, then hast thou not thine eyes illumined, neither yet a cleare and liuely faith, but a deadly & a darke spirite. For is this peril not to be feared (without all comparison) more then any domage, losse, trouble, confusion, griefe, and languishing, aduersitie, or temporall death? Yes surely. And for that cause if thou wouldest in the day of iudgement be voide of feare and be saued, then bee not voyde of care, vainly light and vnfearefull, but careful, busie and fearfull. For in so doing thou shalt at the last be safe and free.

Furthermore, since by Salomons wordes it seemeth: That wee are ignorant whether wee are yet worthie of the loue, or hatred of God, and that all thinges vncertaine are soreserued til the time to come, therefore wee ought to be heedy and carefull before God, lest wee encurre the daunger of his infinite wrath and euerlasting dampnation. To the auoydinge whereof it is to be considered that certaine sinnes and vyces, (namely of the flesh) are the better auoyded and ouercome if a man doeth estrange and withdrawe himselfe from the materiall cause of the same. But howe canst thou ouercome such vices and their branches, if thou doe not flye from the materiall thereof? But doest dayly keepe companye with such as vnhappily wallowe and tumble in those enormities, yea, if thou doest become a fellowe vnto them, eating, drinking, and walking with them? For Hugo sayeth: That it is vnpossible for any man to eschewe sinne, vnlesse he refrain the companye of sinners. Then they which are daily conuersant with such as walke the broade and large way of perdition, and are like and conformable vnto them, in eating, drinking, clothing, speeche, pastymes, and suche other light affections, how shall they be able to auoyde their more greeuous offences: or how can they continue in the straight path, and right way, walking with them which wander so at large and straying so in euery broade and beaten waye? God forbid that thou shouldest arrogantly thinke thy selfe of such and

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so great perfection. Since it is written by Salomon: hee that handleth pytche shalbe defyled therewith. And he that doth communicate with a proude man, shalbe endued with pryde. Doeth it not followe by the same reason that hee which communicateth with a lecher shalbee defyled with lecherye? Augustine sayeth: I beheelde the Cedars of Lybanus: whose fall I doubted euen as much as the ruine of Hierusalem. And yet they both fell.

To conclude, I saye in fewe woordes, that the more thou neglect the perils of thy soule, the more thou prospereſt in this worlde, the more delicately thou cherish and tender that fraile flesh of thine, the more thou follow the will of thy hart, the lesse thou regard the losse of thy time, the more thou doe now glorie, laugh, and wander in vanities, so much the more miserable art thou, and so much the more grieuously to be bewayled and pittyed. Yea, the lesse that thou thy selfe bewaile thy blindnesse, iniquitie, and negligence, so much the more thou art of other to be bewayled and pittyed. Wherefore (my welbeloued) rouse thy self from so many perils and dangers. Flee from this world which is the enimie to thy soule, conuert thy selfe wholly and perfectly to the Lord thy God, leaue and forsake (for his sake) al the goods and delights of this life, and he wil giue vnto thee all the treasures and abundances in the kingdome of heauen.

Our Sauiour sayeth in the seuenth Chapter of Matthewe: He which heareth the word of God and doeth it not, is lyke vnto a foolish man which buylt his house vpon the sand. The floods came and the windes blewe, and burst into the house, and the ruine thereof was great. The holy fathers doe compare this worlde to a great and raging Sea, which is tossed with tempestes, And is passed with great dangers and many difficulties. Againe, beholde the Lorde God (with whome all things do consist in an vnchangeable eternitie) as the highest thing to be seene or beholde vpwardes. And the world it selfe as the lowest thing downwardes. Then consider (say they) like-

The world is to be contemned because it is hard (therein) to attain saluation.

likewise the minde of man placed as it were in the middest betwéen them both. The which (by the excellence of mans condition) doth float aboue the changeablenesse of this worlde and yet hath not attained the vnchangeablenesse of the Deuine nature. Then if mans minde should chaunce through loue and grædye desire of these thinges which passe downewards, to drowne it selfe therein, immediately it would bee ouerthrowne with sundry waues, and being (as it were) deuided from it selfe, will quickly be dissipate and destroyed. but so much the easier it will be to gather it altogether on a heape and to preserue it, if it raise vp it self with an earnest thought and desire, forsaking those base and earthly places vntil at last it become altogether vnchaungeable by attayning vnto that highest, and most excellent immutability. Againe whē a mās minde doth decline downewards by the loue which it hath to earthly things, it suffereth shipwrak in ẏ flouds of this worlde And being mired or mingled amongst the changeable things, doth flowe away with the streame. Yea and it is by a kynde of twofould daunger, tossed and retossed. For doth it is in perill to be drowned by the dæpe affection it beareth to the lower parts, and againe by continuall working of the waue in the multitude of affections, it is meruellously dissipate and disseuered. But if it raise it selfe vpwardes from the loue of this present life, by the desire that it hath vnto eternitye, and doe gather together al his thoughts and cogitations, thē doth it (as it were) swimme aloft in the flood, and doth spurne and kycke away all transitorye thinges as filth or wæedes swimming lose in the water. Therefore let the mynde of man, (as it were) so repose it selfe in safetie, by rayling it selfe aboue and on it selfe towards God and by retourning to it selfe, in it selfe, that by the considerations aforesaide it (being rayled aboue the world,) may beholde the perills a farre of and reioyce that it hath by any meanes escaped them. And this it is to go into the Arke of the Harte and the spirituall shippe. By helpe whereof we may happily escape the waues of this

world

worlde wherewith we are tossed alwayes. Then spurne from thee and despise these transitory and fraile things, and behold thou art (woone and escaped out of this great deluge or roaring waters. Consider deepely and meditate the heauenlye Sacraments of the redemption, together with the benefites of the deuine goodnes bestowed vpon thée, and thou art alreadye entred into the Arke of thy Harte, and the Shippe aforesaid. Againe this worlde is most conueniently compared vnto a large fielde full of cruell theeues and robbers. In the which many are killed and murdered, and very fewe escape at anye time vnwounded, or not sore hurt. Yea and that which is worste, they which walke commonly in this fielde doe betraye eche other into the handes of those theeues. That is whilest one of them doth leade an other into the fall of sinne, whereby he falleth into the diuells hands. And thou (my welbeloued) if thou wouldest be afeared to walke in such a fielde replenished with theeues who might endaunger thée with temporall death, howe darest thou then walke through this wicked spirits, and so many stumbling blockes are laid to make thée fall into euerlasting fire?

Againe this worlde is compared to a woode set on fire, whereof (in maner) all the trées are burnt and destroyed. For we may dayly behold howe the loue and charitie of God is waxed colde in mens heartes, howe the loue of the worlde hath preuailed, howe the fyer of Concupiscence, the feruentnesse of pryde, and the flame of couetousnesse are kyndled. In such sorte that (almost) euerye man séeketh to shyft for himself. And neuer séeketh Christ Jesus nor those things which pertaine vnto the glory of God. Men are verie carefull for worldly sustenance, and not for the pureneste of the soule, nor cleannesse of the Harte. Yea they doe rather séeke to auoyde the discommodities of this present lyfe, then to escape the bitter and eternall torments of Hell fyre. And howe then darest thou chose but be carefull howe to escape out of this World: yea and that with spéede least thou

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be burned and consumed with the fier of vice and lewdnesse. Lastly, it is compared vnto an olde citie which for the more part is become ruinous, battred, and destroyed. In such sort that the enimies may approch and assault it on euery side. So that it is now no safe dwelling therin. But we must flee vnto some stronger place of defence. For if we do rightly consider our own frailtie, howe prone we are to euil, and how slow to goodnesse, we shal finde it requisite to seeke some safer resting place for our soules, wherein we may the better eschewe and auoyd all occasions of sinnes.

The contẽpt of the world may be stirred by the verie profite which ensueth thereof.

The princely Prophet in his foure and fortieth Psalme, hath these wordes: My daughter beholde and giue eare, and bend thine eare to me, and forget thy people and the house of thy father, and the king will earnestly desire thy comlynesse. Although these wordes bee litterally to bee expounded by the Church which is the vniuersall spouse of Christ, yet may they also be vnderstoode by euery faithfull soule and mind which is also the particular Spouse of Christ. For as Saint Augustine sayeth: euery soule is either the Spouse of Christ, or the diuels concubyne. And therefore the holy Prophet saying: Forget thy people and thy fathers house, meaneth, despyse these earthly things in respect of God and for his sake, Set aside kinsmen, brethren, neighbours, and all carnall affections. To the ende, that all thyne affection may be towarde God. Yea, make thy selfe riche of spirituall ryches, and adorne and decke thy selfe with all grace and vertue. For the more perfectly that thou contemne worldlye thinges, so much the more thou shalt be replenished with heauenly treasure, as Gregorie sayeth: Hee doeth verie well withdrawe his loue from the creatures, which doth only with the eyes of his heart & vnderstanding, beholde the exceeding bright beautie and louelinesse of the Creator. So that (my deare & christian brother (if thou doe so, the king of kings, the Lorde of Lords, the onely begotten sonne of God, will earnestly desire thy comelinesse, that is, thine inward comelinesse, thine

inward

inward reformation, the brightnesse of thy wisedome and the feruentnesse of thy loue. And that shalbe said vnto thee which is written in the Canticles: O my beloued how faire and amiable art thou? yea he will loue thee being so faire and louely.

He will blesse thée with heauenly lyght and the true fruits of the holy Ghost. He will allotiat thée vnto him for euer: so that thou maist enioye him thy fill most swetely and abundantly. For in him the whole fulnesse of blessednesse doth consist. Yea the delight of God is to be with such a soule, and to decke and adorne it dayly with great plenteousnesse and to visit and comfort it with most godly reioylings. Then let vs (for Gods sake) by the beholding of so great profit: and by the desire and affection which wee ought to haue vnto so greate nobilitie, learne to contempne euen from our harts this most vaine, variable, néedy, fraile, and entising world, which withdrawe th vs from God. Since it cannot satisfie nor content our affect nor our desire. As Augustine witnesseth saying: A reasonable soule created to the likenesse of God, may be occupied in all things, but it cannot be replenished, satisfied nor fulfilled. For he which is capable of God, cannot be filled and satisfied with any thing that is lesse then God. And againe hee saith, O Lord thou hast made our hart for thée, and it is therfore troubled and out of quiet vntill it may come vnto thée.

Now we haue shewed before sufficiently that the more our soule is stretched out or dispersed in earthly things, and affected vnto worldly things, so much the lesse can it be occupied, gathered together, or affected towards God. And therefore if we would haue it vncessauntly occupied and exercised in him by sincere contemplatiou, feruent loue, déepe meditation, continuall prayer, harty praise, and thankesgiuing, let vs withdrawe and turne it away from the world and al that is therein, and let vs wholly apply it, yea and as it were lay it flatt and prostrate before the deuine maiestie. For so shall it wonderfully growe and increase in peace.

And let vs so entierly loue and conserue this true godlye & most noble perfection, (which is beyond all comparison better, more excellent and more to be desired, then all the goodes of this world) that we may altogether and in euerye respecte, contempne the world, (for the loue and desire which wee haue to the said perfection) as a thyng of no thing, and altogether vaine. Neither yet let vs think that we haue done any great thing to lack and forsake earthly and base things, for so super naturall and excellent treasures, but let vs sing prayses vnto God with an humble and louelye spirit, because hee hath so taught, illuminate, erected, and stirred vp our hartes to the true discerning, and full forsaking of all vanitie and vilenesse in this world. For they are truelye blessed whome the Lorde doth so vouchsafe to teach, so to enduce vnto the contempte of the world, and so to raise and stirre vp vnto the full perfectiō of a spirituall life. Now (my welbeloued) should not he seme to haue a minde fore darkened, and a hard hart, which hauing read, heard, and vnderstood these things, is neither prouoked to contempne the world, nor enflamed to attaine the Godlye perfection before rehearsed? Doe not thou then for the loue of the lesse, hazard to lose the more. Be not more delighted in creatures then in the creator Doe not cleaue more earnestly vnto the world, then vnto God.. For beholde the world with all the concupiscence and vanitie thereof passeth away and vanisheth lyke smoke. But he which doeth the will of God, shall abide for euer.

It is written in the seauenth Chapter of Ecclesiastes, Remember thy latter ende, and thou shalt neuer sinne. And surely such as neither the horror of death, the trembling feare of Gods iudgemente, the bitter and euerlasting paines of the infernall torments, nor the infinite felicitie of the heauenlye habitation can prouoke or stirre to walke warely, to amend their life penitently, to feare God & to contempne the world, are to be thought of a stony or rather a stæly hart and minde. Especially since we must beleue (nay rather we know perfectly

ally) that we must once die, and yet we are altogether ignorant when we shalbe called hence. Therewithall we muste vnderstand that after this life there is no tyme of conuersion nor repentaunce. And why doe we then ouerskippe any moment or occasion wherein we might doe well? Why doe we suffer any houre to passe without some fruite or profit? Or why dare we presume to persever in such estate, as (yet) wee dare not dye therein? But let vs doe as Salomon saith: whatsoeuer thy hande can worke, that doe thou worke earnestly. For there are neither working, skil, cunning, nor knowledge, beneath where thou goest.

Yea let it not be fulfilled in vs which Salomon saith in the same place: (meaning by the negligent and vnaduised) euen as fishes are taken with the hooke, and byrdes with snares, so are men caught and ouertaken in the euill houre which shall sodenly come vpon them. Wherefore let vs neuer suffer the horror of death, the strictnesse of Gods dreadeful iudgement, nor the feare of hell fire, to be estranged or eloyned from the eyes of our vnderstanding. For as Hierome saith, Nothing can more withdrawe a man from sinne, then the often remembraunce of death. And as Chrisostome saith, This world is deceitfull, the end thereof doubtfull, the issue horrible, the Iudge terrible, and yet the paine vnterminable.

To conclude euen as Ambrose saith, (Plato the Philosopher was also of the same opinion) ỹ whole lyfe of them which are wise is exercised in the meditation of death. And therefore let vs forecast what we must be in tyme to come. For whosoeuer doth stoutly consider in himselfe that he must die, he shal doubtlesse despise things present, and make haste towardes things to come. Whereupon it resteth that God would haue our ende vnknowen to vs, and the day of our death vncertain That whiles it is alwayes vnknowne, and yet alwayes thought to be ready at hand euery man might be so much the more, feruent in operation, as he is the more vncertaine of his vocation.

Therefore let vs not ouerpasse such lamentable and dread-full causes with skipping and dauncing. Neither let vs solly-cite the affaires of our death iestingly or vnaduisedly. But when wee rise betime let vs not think to liue vntill the euening when we doe lay downe to reste, let vs not presume of our vprising. And by these meanes we shal easily bridle our selues from all vice and worldly affection. Let vs well ponder that the houre approcheth wherein we shall remoue out of this life into an vnknowen region. There immediatly to abide before the tribunall seate of the most mighty and dread full iudge. Thē our time mispēt & vnfruitfully loste wilplainly appeare to be irrecuperable. Neither shall any thing that we haue vnordinatly loued or vniustly done here, be any way able to helpe or to comfort vs. Then shal we be sory that wee haue liued so carelesly, that wee haue omitted so manye good things, and committed so many euills. But let vs now whylest we haue time shewe forth the true fruits of repentaunce. Let vs now so reuerence and honour Christ our Iudge, that we may then be reuerently by him receiued. Let vs now bee sory and contrite for our sinnes, that we may then by Christ be eternally comforted. Againe if we doe well consider the strytnesse of Gods iudgement, wee shall euen thereby learne vtterly to despise all the vanities of the world, and gredily to runne to true repentaunce. For in the day of iudgement, the world shall stand in flaming fire which shall burne and consume the wicked and reprobate. Christ shal be resident in the aire. All the holy companies of the Angels and of the heauē ly citizens shalbe assistaunt and shall visibly appeare. The reprobate shall lye vpon the grounde or earth (which they haue so loued) with their horrible, blacke, and loathsome bodies, which then shalbe most deformed & horrible to behold. Some being halfe eaten & torn with the wormes in the sepulchre. All the rable of hell and all mankynd shalbe present. Then euery mannes life shall appeare vnto himselfe that they may all at once acknowledge the iudgement of God to be moste iuste.

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Oh what care, paine, what intollerable misery and dread will it then be for the wicked to see that they must by and by be throwen into the torments of Hell fier. For immediatlye this sentence must be pronounced: Goe ye accursed into euerlasting fire. The earth shall open her mouth, and swallowe them. And they shall fall hedlong into the most deepe pitte of hell wherein they shalbe shut and enclosed perpetually. Let euery true Christian be terrefied by the remembrance of this iudgement as Hierom was terrefied saying, As often as I doe consider that day, I doe shake and tremble on all partes. For whether (saith he) I eate or drink, or whatsoeuer I doe, the sounde of that most terrible troumpet doeth alwayes thunder in mine eares saying, Rise you that are deade and come vnto iudgement.

And againe he sayeth: When God the Lorde shall come to iudge, the world shall pitiously roare and crye. One tribe shall shocke and iustle against an other. The most mightye Princes shall goe bare and naked groping rounde aboute. Plato the sole shalbe brought in with his disciples. Aristotles fyne arguing shall not then preuaile. When the sonne of that poore handycrafte man shall come to iudge the endes of this world. Then our sinnes shalbe on the right hand, ready to accuse vs. On the lefte hande, an infinite number of wycked spirits ready to take hold on vs. Underneth vs, the horrible masse or Chaos and confused deape of hell. Aboue vs, the heauens opened and rent in sunder. In the aire, the angrye Judge. Without, the world burning. Within the conscience skaldin gand skortching. Yea the iust man shall hardly be saued. Wo be vnto the wretched sinner so ouertaken. Whether shall he flye? It shall be impossible for him to lurke here and there, and it shalbe as vntollerable to appeare. The reprobat which are to be dampned seeing these things, shalbe troubled with a horrible feare, they shall murne and languish for veration of spirit and saye: We haue erred from the waye of truth, and the light of righteousnesse hath not shined in vs.

We haue ouerweried our selues in the way of iniquitie. Wherefore (my welbeloued) let vs learne and chuse (with the chosen of God) to abhorre the delightes of the world, to bring forthe the true fruites of repentaunce, to serue God with due reuerence, feare, and parnestie of hart, rather then to encurre wilfully so great calamities. For whosoeuer doth diligently and profoundly reuolue & ponder these paines and torments of hell fire, he shall vndoubtedly abhorre all sinne, all vanitie and praise of this wicked world. For what a thing is it to be for euer enclosed in the prison of hell, in the midst of vnquencheable fier, in a most filthy stincking and loathsome lake, there to be vnspeakably tormented, and with innumerable paines to be afflicted, without any least hope of deliuery: For Gregory sayth, there shall be in Hell vntollerable colde, vnquenchable fire, a worme alwayes gnawing, a stinke alwaies smelling, palpable darkenesse, the scourge euer striking, the ougly spirits alwayes grieuing, the confusion of sinnes, the desperation of all goodnesse, the hate and detesting of all that is good and righteous, an vnremediable turning back from the highe heauenly Maiestie, and an irrecuperable turning towards al euil and frailtie.

For although in Hel there be the pricke of paine and punishment, yet there is no correction nor amendement of will & consent. Since the reprobat shalbe so accused with their owne iniquitie, that righteousnesse neuertheless shall not by anye meanes be of them embraced, loued, or desired. But what nede wee to heape together so many wordes of prose in this matter? Doe thou thy selfe imagine to behold (with the eyes of Faith and vnderstanding) a lake full of misery, yea moste brimefull of all desperation, trouble, crying, and howling, boyling, with a moste scalding fire, and aboundantly replenished with most sorowfull soules, and then consider what a thing it were to be for euer grieued and tormented therein to walk continually in the blase of such flaming fires, to bee racked and tormented vncessauntly, and to be perpetually afflicted

sticed with the most horrible societie of the dampned, and the most ougly faces & shapes of the Diuells. For this is it which in the booke of Iob is called, The tenebrous land ouerwhelmed with the thicke cloudes of death. The land of miseries and darknesse, where the shadowe of death, and no order, but perpetual horror doth enhabite. For ouer and besids other infinite paines of hell there is also troublesome, painefull and vnestimable disorder continually. Then doe not they seeme vnto thee most vnhappie, yea more then thryse and foure times most vnhappie, who for these most short and trãsitory liberties, vnlawful delightes, worldly vanities, fraile affections, riches or prosperitie, doe fall into such an vnspeakable misery which shall endure for euer? Wherefore let vs come forthe and forsake this broad and open waye of these worldlings, leading vnto destruction and vnhappinesse, & let vs embrace and followe the streight way, liuing fruitfully, fearefully, and reuerently before the Maiestie of the highest God.

The glorye of the blessed is a principall meane to make vs to contẽpne this world.

It is written in 83. Psalme: How louely and delightfull are thy Tabernacles O Lorde God of vertues? My soule doth eagerly desire and fainte in the Courte of God. And as the doctors and Fathers of the Church haue agreed, the loue & charitie of God is the life of the soule. So that without loue and charitie, nothing is pleasing, nor acceptable before God. Neither can it profit any thing at all towardes the obteining of the heauenly felicity. Then all our actions, our thoughtes, affections, speaking, doing, or suffering, cannot be acceptable in the sight of God, vnlesse it procede from charitie, either by way of allurement, by way of commaundement, or by waye of direction. Whereupon it followeth that such as doe bewaile, confesse, and repent, their misdedes onely for feare of paine, for seruile dread, they doe not therefore obtaine forgeuenesse. For euerye good deede ought to bee done for the zeale of iustice and righteousnesse, and for godly charity, not for feare. Thereof the Apostle said: If I speake with

the tongues of Angels and of men, and yet haue not charitye in mée, it shall nothing profit mée. For then doe wée cheifliye performe our duties, when we reuerence God not onely for feare, but also for the sure trust and confidence that wee haue in his loue. And when zealous affection, (not dread) doth raise vs towards to doe that is good. By this dreade is vnderstode and ment the seruile feare which onely and principally doth respect the punishment and correction. Of the which S. Iohn sayeth: There is no feare in perfect charity. Then since wee might be enduced (as hath béene beforesaid) to the contempte of this world by consideration of death, iudgement, and the paines of hell, yet ought we much more and by much stronger reason to be enduced thereunto by the consideration, contemplation, and loue of the perpetuall blessednesse and glory of the chosen. The which is of a certaine infinite dignity, since it is an immediate fruition of that vnmeasurable, good, holy, and glorious God. Wherefore as this fruition is altogether supernaturall, we can neuer attaine thereunto, but by supernaturall meanes. As thankfull thankesgiuing, Faith, hope, Charitie, and the other gifts of the holy Ghost. And the more perfectly and plenteously that these meanes do dwell and abide in vs, so much the more vehemently we despise al worldly and temporall thinges and plainly perceiue their vanitye, vylenesse, and deceatfulnesse. Yea we doe so much the faster, more affectionately, more abundantly, more swiftly and vnceassauntly aspire, goe forewards, approche, or rather runne outright towards the blessednes of the heauenly Paradise habitation. Embracing and executing all the helpe, fauoure, and assistaunce of gods holy spirit more redily & more chearfully. Wherefore let vs be moued (by the desire of the felicity and glory of ỹ elect) to performe stoutly and couragiously all things that may please God. Let vs quickly and out of hand forsake the world, yea let vs account all the frailties thereof to be as durte and dong. For as Augustine doth well testifie. The beutie of righteousnesse, and the pleasauntnesse of the e-

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ternall light, are such & so great, that although a man might therein remaine but one onely houre in a daye, yet euen for that small space vnmeasurable yeares of this being full of delightes and flowing with temporall pleasures, were worthely to be forsaken and set at nought. For in the citie of God and the kingdome of the elect, the lawe is charitie, the King is veritie, the peace is felicity, and the whole course of life is eternitie. Wherefore (my welbeloued) prepare thy selfe and mark narowly what a great felicity the blessed enioy, and what exceeding delight is to see God plainely and distinctly. For the fairer that any thing is, doe we not accompt it also the more delectable to behold it plainly and perfectly? Since God then of himselfe is essentially, totally, and vndiscriably, faire, holy pure, and bright shining, or rather the true and infinite beauty, the first substantiall forme, the separate, eternall, perfect, simple, and vnmixed, comelinesse, the cheife fountaine, originall cause, and examplare shewe, of any fairenesse, comelines pureneſſe, and cleareneſſe, in all creatures, the most beautifull and comelye of all other beyond comparison: it is therefore most euident that to se and behold him face to face, and in his proper person, is most delightfull, most delectable, and most glorious, exceeding (to too much) al other delight and glory more then can be with wordes expressed. For the better, sweeter, and perfecter that any is in it selfe, the more delightfull and pleasaunt the fruition thereof must be. But our Lord God being omnipotent, onely to be adored, happie, and (of him selfe) most excellent pure, vndescriable, and incomprehensible goodnesse, that infinite sweetenesse, that so perfect Being, that whatsoeuer pertayneth to the fulnesse, worthynesse, and preheminence, of any Being, present, passe, or to come, must nedes agree and be like vnto it in all perfection & excellency, it must nedes followe that the immediat fruition of it, should be altogether and in all respects, most pleasaunt, sweete, and delectable. For the obtaining whereof, all the loyes, honours, praises, and prosperities of this worlde, are

infinitely and with exceeding lothsomnesse to be despised. Thē consider in such sort as thou maist, what ioye it would be to see and behold the eternal being of his deuine Maiestie. How it is and hath beene from the beginning of it selfe, made nor created by any man, nor depending of any thing, but to it selfe, of it selfe, by the selfe, and in it selfe alwayes sufficient. Consider how much good it would doe thee plainelye and face to face to behold ỹ vndescriable, admirable, & incomprehēsible God, and in his euer springing wisedome and sapience to see and discerne the whole order, comelinesse, truth, and p erfection, of all the vniuersal worlde, with many other secret treasures of gladenesse? yea to inioy this vnmeasured goodnesse and treasure, and wholly to possesse it. And therewith to haue all that may seeme faire, amiable, or to be desired. Againe to bee so exceedingly illustrate with the godly wisedome, and so aboundantly replenished with the diuine goodnesse, that al thy desire, might therewith be throughly filled and satisfied. Yea furthermore, consider what exceeding pleasure it would be to tast the sweetenesse of godly peace and tranquillitye, to be euen swallowed vp in the loue of thy creator, to be transformed into God, to be made perfectly like vnto him, to imbrace him louingly in him selfe, in such sorte that thou couldest not at any time be withdrawne or plucked away from his sight, loue, and imbracings, to see and perceiue the moste blessed vision and inward contemplation of the holy Trinity, and the issuing out of the same, how the sonne procedeth from the father, and how the holy Ghost procēdeth frō them both, how their persons are to be worshipped as one in being, and three in subsisting, and finally, to behold and perceiue perfectly their mutuall well pleasing, ioye, imbracing, loue, and glory. For the deuine and vncreated persons doe mutuallye loue eche other with an vnmeasurable kynd of delight, they inioye eche other with an infinite kynd of loue, they beholde eche other with an vnterminable kynd of sweetnesse and they themselues (onely) doe fully and comprehensiuely, knowe,

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and beholde them selues. So that the chosen shall reioyse in them selues at the sight and vision of God, in them selues they shall reioyce in the beautie and comelinesse of their heauenly bodies, and the bodies of their corporall creatures, and in themselues they shall reioyce in the glorification of the body and ỹ soule. As also without and about them they shall reioyce in the societie of the Angels and blessed people of God. In them shall doubtlesse bee seene the true brightnesse of the sommers light, the true pleasauntnesse of the spring, the perfect abundance of the harueste, and the right tranquillity and reste, of the deade winter. In them God shalbe seene without ende, shall be enioyed without contempt, and praysed for euer without wearinesse. In them God shal be an aboundance of light, and truth to the reason & vnderstanding, a multitude of peace quiet to their will and consent, a continuance of eternitie to their memorye, and an vnmoueable stay and proppe to their estate.

O life of liues, most liuely, swéete, amiable, and euer to be thought on, wherein cheife securytie, secure tranquillitie, quiet delectabilitie, delectable felicitie, happy eternitie, and euerlasting glory, are to be imbraced and inioyed in Gods mercy. In the which there is to be found the affluence of riches, the influynce of delightes, and the confluence of al good things. Wherefore (my welbeloued) let thy soule be enflamed with the desire of this blessednesse.

For it, let all thy good actions be exercised effectually, and let thy mynde meditate thereupon customarily. Doe not subiect thy selfe to the perill of losing this glorye, for the worlde and vanities thereof. For finallye it retayneth so greate grace in this life, and so great glory in the worlde to come, that though we were sure that we might inioye them in this worlde, yet for the loue of increasing and profiting therein, we should worthily leaue and forsake all things for God. Who of his great clemency geue thée vnderstanding to taste and perceiue these things perfectly, and to harken and obeye

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vnto good and godly counsell. For the iudgementes of the Lord our God are incomprehensible and very dreadfull. And where he powreth his grace into one and not into an other, ỹ (as Augustine sayeth) is for some hidden cause, but for none vniustnesse in God. But I shall dayly beseche God in the bowels of Jesus Christ, that hee will make meruilous his mercies in thée euery kind of way.

Salomon vseth these wordes in the 20. Chapter of Ecclesiastes. God hath geuen wisedome, knowledge and reioycing to the man that is good, and to the sinner, affliction, and superfluous care We haue already treated sufficientlye of the contempt of this world, as well on Gods behalfe as on our owne.

Now then it shal not be amisse to speake thereof by regard of the world it it selfe, the which if it be well considered, It conteineth in it selfe whereby to be contempned and despised. And first this one thing commeth to memory, that the louers of this world are tossed and retossed with sundry troubles disquiettes, afflictions and labours, in such sort that it ministreth more paine and bitternes, then delight and quietnesse in all things whereof men hope to haue consolation. For whilest they are withdrawne or turned backe from the highest and most simple goodnesse, (in whom onely true peace, and true ioye doe abounde) they disperse them selues in temporall and earthly things. And being not perfectly established in any one thing, they are caried about vniuersally. Whereby they are affected with manifolde passions and thoughts, as now with delight, then with dolor, now with loue, then with hate, now with desire, then with disdaine, now with longing, and then with loathing. For they haue not the skill to bring thinges vnto an equall measure by the iudgement of reason and discretion, nor to be in a kynd of tranquillitie in euery occurrent, but (like vnto bruite beasts) they followe the force and sway of their pangs and passions, according to the impulsiue motion of their sensualities and lustes. Whereby it falleth

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out most commonly that they neuer continue long in one disposition. And besides these considerations (according to the Philosophers opinion) a man which delighteth in contemplation & speculation, hath (in himselfe) sufficient matter & cause of good delight. Since he is filled with speculation, & reioyseth in heauenly considerations, (that is to say) in scientiall & sapiential points of knowledge, in the which he is spiritually delighted. Neither doth he seeke or require delightes in sensuall things out of himself. But the vnlearned, the carnal, & worldly men doe not taste any such delight, neither haue they sincerely the matter or material cause of delight & contentation within themselues. Therefore they seeke to reioyce in outward things wherein they stumble (not alwayes vppon pleasant & prosperous successe) but oftentimes vppon hard and ouerthwart accidents, which makes them most commonly to endure greefe & disquiet of mynde. And by good reason should that man which is deuout and spiritual, containe in himselfe wherewith to be spiritually delighted in God, yea, euen in aduersitie. But the worldlings and the vitious men haue now wrath, then sadnesse, now enuie, then indignation, and sometimes soddeine feare (which be most painfull and bitter passions) whereby they doe not onely wounde and weaken their soule, but many times also they fret their minde & waste their corporal strength. For somewhiles they are (as it were) resolued into vaine mirth, puffed vp with vaine hope, & stretched out into vaine desires, and straightwayes againe they reioyce in that which ought to make them sadde, and ware sorowful for that which might giue them greater cause of comfort, gaping for that which were to be shunned and auoyded, & flying from that which is most profitable & worthie of long expectation. So that whither they be merrie, or mourne, they are alwayes vnhappie, & deserue paines in the time to come. Yea, so much the more greeuous paines, as their affects haue bẽ the more disordered. Wherupon ỹ Lord saith (speaking of such as glorie and boast not right, but worldly & vainly)

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Euen asmuch as he glorifieth himselfe, and walloweth in delightes, so much doe you geue vnto him of torment and lamentation. And also Augustine witnesseth: A disordered minde, becommeth a paine and punishment vnto it selfe. But forasmuch as (beforesaid) in the louers of this worlde, affections are disordred, prepostrous, and ouerthwart, it must nedes fall out also that they are grieuous and painefull vnto themselues which possesse them. And thereupon it is confessed We haue walked in the harde and difficult pathes. We are euen wearied in the wayes of iniquitie, but wee are altogether ignorant in the wayes of the Lord. Whereupon it is likewise written: The sound of terror is alwayes in the eares of the wicked. And when it is peace, he yet mistrusteth the enimies attempt, Againe if they chaunce at any time to reioyce their mirth turneth also to their owne ouerthrowe. But the well ordered minde, the quyet and deuout mynde, is euermore pleasant and comfortable in it selfe. And therefore by Hieromes opinion, the places wherein charitie doeth reigne, are the verie Paradise of God vppon the earth. Yea, vppon the quiet and meeke harted, the holy Ghost doeth rest & abide. For a well instructed man is sweete and comfortable to his owne soule. I meane a man well instructed in such instruction as is decked and adorned with vertues. And therfore, although there were none other rewarde assigned vnto the quyet, peaceable, and well ordered mynde, then this inwarde contentation and sweetenesse of peace, sinceritie of a cleare conscience and holy consolation: (all which are daily to bee founde in it selfe) it were yet worthie and a right worthie thing to endeuour and studye continually howe to bee decked with vertues, wholly to giue it selfe ouer vnto orderly liuing, and fully to renounce and forsake all worldlye delightes and vanities.

And according therevnto sayeth Gregorie: That is the true and highest ioye or consolation, which is conceiued in the Creator, and not in the things created. And whensoeuer thou

thou receiue that (sayeth hée) no man shall be able to take it from thée. In comparison whereof all other myrth is mourning, all other pleasure is payne, all swéete soure, all léefe lothsome, and all delightes are dolorous.

And againe, he sayeth: Nothing in this life is more labourſome or painfull, then to be tossed with earthly desires. Neither is there any thing more quyet then to couet or desire nothing. But the spirituall ryches (sayeth hée) are loathed when they are not yet had nor possessed, and that is of such as haue not yet tryed them. Which may peraduenture bée a cause (my welbeloued) that thou art the lesse allured and entysed vnto the diuine, sacred, and moste sincere delightes of spirituall conuersation, and that thou makest the lesse haste therevnto, because thou hast not (as I gesse) yet tryed them. But giue eare vnto this holye father Gregorie: make haste, yea, post haste, to attaine vnto a perfect spirituall life, leauing the worlde and all the concupiscences thereof. And I hope that thou shalt taste howe swéete the Lorde is, for greate is the multitude of his delectableneſſe. And thou shalt bée delighted in the multitude of Christ his peace, the which passeth all sences and vnderstandings, and which the worldlings can not taste. Because as the Prophet witnesseth: There is no peace vnto the wicked, sayth the Lord God. 1. Pet. 2. Psal. 30.

And to conclude, according to the olde Prouerbe, who is so honoured, that he is not sometimes troubled? Who is in such estimation, that hée is not also somotimes in tribulation? And who sitteth on high that is not subiect vnto vanitie. And as Gregorie sayeth: The more that anye man is extolled with honour and dignitie, the more is hee leaden with grœuous burthens. And all thinges that hére doe excell, are more vexed with griefe then they are reioyced with honour, and more doeth the fall of damnation threaten and affright them, then their hope to attayne euerlasting blessednelle can recomfort them. For mercie is graunted to

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those which seeme of least dignitie, whilest they that are mightie suffer therewith mightie torments. For iudgement shalbe most greeuous vnto them which beare greatest authoritie, and haue greatest preheminence. And therevpon Chrysostome sayde: who desireth to intrude himselfe into spirituall promotions, or to take charge of soules, but such an one as feareth not Gods iudgement? it is a great securitie of minde and quyet of conscience to reteyne nothing that hath in it any secuter concupiscence. Yea, and it is a vyle & miserable bondage, to be altogither troubled in worldly affaires, & to leaue God forgotten. Although vnto many worldly men it seemeth greeuous to be occupyed or conuersant in any thing els then priuate profit, which haue not the skill or vnderstanding how to occupie themselues in holy and vertuous actions. And the soule of man is such that without loue and somewhat to be exercised on, it cannot continue. So that the lesse it be occupyed and affected about God, so much the more it is powred out & bestowed in vaine and earthly thinges. Againe, Bernard sayeth: the insatiable loue of riches doth much more torment men with desire, then the vse thereof can recomfort them when they haue obtained it. For there is labour and paine in getting of them, feare and dread in possessing of them, and much sorrowe and greefe in forgoing them. Yea, golde doeth moste greeue him which hath greatest aboundance thereof. Therefore to the ende thou mayst with a quyet mynde serue God deuoutly, flye from and eschue the troublesome affaires of this worlde, the corporall delightes, and the deceiuable treasures. Cleaue fast vnto God onely that he may become thy ioy and comfort, and thou shalt sing with the Psalmist: In God is my health and my glorie, he is the GOD of my helpe, and my hope is in him. And let such reioyce in temporall things as haue not the skill to desire heauenly and euerlasting treasures.

It is written in the holy worde of God: Watche you (for you know not when the Lorde commeth, ouer night, at midnight,

night, or in the grey morning) lest when he commeth sodeinly he finde you sléeping. Loke to your selues, watch and pray. How much soeuer wee loue God and the life to come in the heauenly kingdome, euen so much we ought to eschue al such things as hinder & let vs from the gettinge of the euerlastinge beatitude and vnion vnto the diuine maiestie. And what (I pray you) doth so much hinder vs from the obtayning thereof? forsoth riches, delightes, honours, vanities and worldly prosperities. For a man being wholly bent vnto them doeth not only miserably and vnfruitfully lése such time as God lendeth him to repent and amend, but furthermore he doth dayly fall into many vices, commit many faults, he remembreth not God, omitteth all dueties, and runneth into innumerable impediments to saluation. And therevpon Christ sayde: How hard is it for them that are riche to enter into the kingdome of God? For riches being once possessed, are verie hardly despysed. And earthly things (being once gotten) are more strictly beloued, then they are coueted before they be had. So that they which altogither applye the multiplying of riches, do neglect to séeke the ioyes of the world to come. And whiles they do not meditate and déepely consider the soundnesse of eternitie, they loue and esteeme this banishment, as it were the heauenly habitation. To conclude, how much more the louers of this worlde doe forget God, euen so much the more also are they of him abandoned and forsaken, and so much the more their hearts shalbe hardened. Wherevpon it oftentimes happeneth that they loue nothinge effectuallye which pertaineth vnto God. They couet not heauenly thinges, but (for the most part now adayes) the worse that men become, the more careléesse yet they are. And whiles they neuer loke vp to sée from whence they be fallen, nor feare the punishmentes to come, they ware ignorant howe much they are to be lamented. For the more that they cleaue vnto vaine and euil things, the lesse they acknowledge the good things which they haue lost. And a mightie thinge doe they account the

The losse of time or misspending of spiritual profits, enduce the contépt of the world

Mark 10.

glory of this world. Yea, and a tryumphant glorie doe they estæme it, to florish presently according to their hearts desire. Neuer fearing nor foreseeing the perpetuall punishments which they shalbe forced hereafter to endure.

That man onely perceiueth that it is nothing at all to florish in iniquitie, which hath alreadie withdrawen the footesteps of his affection from the loue of this worlde. For if wee would thinke vpon the eternall rewards, wee shoulde soone espie that the present glorie is nothing at all. But he which fyxeth his heart in things present, neuer weying nor considering the punishments to come for the wicked, but is puffed vp with false riches, and reioyseth when he hath more cause to be lamented, he is subiect vnto manye mischiefes. Since there can be no truer nor righter miserie, then false and vain tryumphing. Yea, and euery man doeth so much the more outwardly reioyce, as he doeth inwardly the lesse remember himselfe. These sentences before alleaged I haue gathered out of Gregorie, whereby thou mayest plainly perceiue how perillous a thing it is (especially for such as professe reformation) to applye our affections vnto these earthly thinges. But peraduenture thou doest purpose to vse riches without abuse, and to be conuersant amongest worldlinges, but not worldly and wantonly, and to eate and drinke amongest them without ryot or banquetting. And finally to vse the fauour and honour of men without tryumphinge or glorying therein. Surely if thou couldest performe this, it were a great perfection. But hardly can the best and moste perfect continue therein. And how seldome it is seene, marke thy self by these wordes of Gregorius: It is commonly seene (sayeth he) and doeth seldome fayle that voluptuousnesse and sensuall appetites doe followe banqueting. For the bodye of the riche glutton is melted and dissolued into delightes, and his heart is opened vnto vayne ioye. The riche man is ouercome with excesse of delight, and becommeth vnbridled in boasting wordes. He runneth where he lusteth, and falleth into

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all vnlawfull things. Yea, those things which were the occasions and allurements of his vyces, doe become the instruments of his payne and punishment. But examine thy selfe whither thou doe onely feede and sustayne thy bodye accordingto thy necessitie and vtilitie, or if thou doe not delicately and tenderly pamper and cherish thy voluptuousnesse. Or els harken againe vnto the wordes of Gregorie. As it is vnpossible (sayeth he) that fier shoulde be kindled in water, so is it vnpossible that a compunct heart and a contryte mynde should liue in delightes. For they are meere contraries, and eche of them destroyeth and ouercommeth the other. Furthermore weye and consider the excellencie of time and be abashed to spende it in vanities, to passe it ouer vnfrutefully, and to leade thy life therein wickedly. Yea, harken vnto the doctine of the auncient fathers: Let none of vs set light by tyme which is consumed in ydle words. The word flyeth from vs irreuocably. The tyme flyeth from vs vnredeemably, and the foole knoweth not nor marketh not what he loseth. Let vs talke and common togither (say some) vntill an houre be past. Until thou do let passe an houre, the which the mercie of the Creator hath lent thee to repent, to obtayne grace, and to winne and attaine vnto euerlastinge glorie. Vntill the time do passe ouer, wherein thou oughtest to make intercession vnto the diuine maiestie, approche and make haste vnto the companie of the Angels, sigh and lament for the losse of the heauenly heritage, aspire vnto the felicitie promised and prepared, stirre vp thy slacke and sluggish will, & bewaile and lament the iniquities which thou hast committed. For though wee set so light by time, yet by Bernards opinion, nothing is more precious. The dayes of health and saluation passe ouer our heads, and no man marketh them. Wherfore (my best beloued on earth) euery euening or time that thou goest about to take rest or quyet, reuolue and cast in thy mind how thou hast spent the daye. What euil thou hast committed, and what good things thou hast omitted.

How many good things thou mightest haue done and diddest neglect them. How thou hast dishonored God and pleased the diuel by sinning and doing amisse. How thou hast wounded and hurt thy soule, and displeased God.

Finally, howe neere thou hast approched vnto hell. This being done, yelde thankes and glorie vnto God for all that thou hast well done, and for all that thou hast done amisse, be sorie from the bottome of thy heart. Determine an amendment, and accomplish it in deede. Consider herewith that sinners which do now spend their time in worldly vanitie, doe at the houre of their death seeke one houre, or the least moment of time to repent. The which they had then rather obtaine, then a massie heape of Golde as great as the whole worlde. Remember that at the day of iudgement al time that was lent thee shal be required at thy handes howe thou hast spent it. Yea, euery least moment or twinkling of an eye. Therefore, let thy heart be replenished with good thoughtes, thy mouth with holy wordes and reading of scriptures, and thy hands with doing of vertuous deedes. That as often as the enimie doe come, he may find thee armed. For such as hee doth find idle, he ceaseth not to tempt them. Then if it be so euil to be idle, how much worse is it to be euil occupyed?

The contept of this world by consideration of the vanities thereof.

Wee finde written: The prayse of the wicked is shorte, and the ioy of an hypocrite like vnto a moment. If his pryde goe vp into heauen, and his head touche the clowdes, yet in the ende he shall be as a dunghill. He shall be like vnto a dreame flying away, which is not seene when wee awake, and he shall passe ouer as a nightly vision.

If we doe well and throughly consider the eternitie of the felicitie and life to come, yea, the soundnesse, trueth, and incorruptiblenesse thereof, I doe verily beleeue that this world and present life, togither with all temporall glorie, shal euen from the heart seeme vyle vnto vs. Neither shall we disperse our affections in worldly thinges, but rather wee shall moste greedily seeke out the euerlastinge ioyes and vnchangeable

good

good things prepared for vs in the heauenly kingdom. For in asmuch as our soule is immortall, and for the brightnesse of vnderstanding, much higher and worthier then any material substance or nature, it ought not to take ioy or felicitie in corruptible, materiall, or transitorie things, but it ought to goe forwards with a pure heart, towards the immortal, vnuariable, and most perfect God. So that we ought not to loue this present life, but the life to come principallye and aboue all things. Yea, we ought to despise and contemne all transitorie delectation, al temporal honor, and al praise of men, for the hartie loue of the diuine and celestiall beatitude. For loke how much we cease from the affection of worldly vanitie & temporal glorie, so much the more doe we please God, and so much the nerer wee approche vnto the blessednesse which is to come. For vnto God onely all honour and glorie are due. From whome all good things do procede. But to vs be confusion and shame which do so often offende, dishonour, & neglect God. Wherefore it shal not be lawful for vs to glorie in our selues, nor to haue a vaine delight in our selues. But as the Apostle saith: He that glorieth, let him glorie in the Lord. 1.Tim.1. 2.Col.10. 1.Iohn.2.

Behold the world passeth ouer, and all the glory thereof. And what is our life in this worlde but a smoke and vapour shewing it selfe a little, and straight way is vanished and gone? we all slippe away like water into the earth. Wee are earth, ashes, dust, rottennesse, and wormes meate. So that when a man is dead he shall inherite Snakes and wormes. To conclude, what is this present life, but a continuall and most swift course vnto death? For some parte of our life is continually and without ceasing wasted & cut off. And therefore Dauid saide: Our dayes are like a shadowe vpon the earth, and there is none abyding. And Ezechias saide: my life is cut off as the webbe from the Weauer. Yea, whiles I yet began, he cut mee off. And Iob: remember mee O Lorde, for my life is like a puffe of wynde. And in respect of the eternitie, the lasting of this life is nothing as Iob witnesseth in Iacob.4. 2.Reg.14. Iob.7.

the same place saying: Spare me O Lord for my dayes are nothing. Hereupon Chrysostome sayeth: Let vs passe (saith he) one hundreth yeares in delightes, yea, adde thereunto an other hundreth, or (if you list) tenne times an hundreth, and what shall all this be, compared to Eternitie? shall not al the whole time of this life, in the which wee seeme to enioy so many delightes, and to haue free scope vnto vanities, shall it not (I saye) be as a dreame of one night compared to the eternitie? Yes, for as Hierome sayeth, if thou haddest the wisedome of Salomon, the beautie of Absolon, the strength of Sampson, the ryches of Cressus, and the mightie power of Octauianus, what shoulde all these profite thee when as straight wayes, thy body shalbe deliuered vnto the wormes, and thy soule vnto diuels? For as Augustine affirmeth: If Adam yet liued, and should dye this daye, what could it then auaile him to haue liued so long?

Now therefore (my dearely beloued) weigh these thinges deepely. For such as neglect to marke these thinges presently, early or late they shal saye (vnfrutefully) with the reprobate in the day of iudgement. We haue erred from the waye of trueth, and the light of righteousnesse hath not shyned in vs, and the bright Sunne of vnderstanding hath not risen vn to vs. What hath our pryde profited vs? Or what hath our pompe and boasting preuayled vs? All those thinges haue passed ouer as a shadowe, and as a swift running messenger. For then shall the heauens reueale the vanitie of the louers of this world togither with their iniquities, and the earth it selfe shall rise against them. Then their sinne and transgression shalbe manifest with such as haue saide to God: Depart from vs. Wee will not haue the knowledge of thy wayes. Then shall the round worlde fight against them in Gods behalfe All things which haue beene shall then suffer punishment, and yet shall not be consumed. Yea, they shall suffer & sustaine according to the multitude of their inuentions. For the wicked is reserued vntil the day of perdition, and shal be

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ledde vnto the day furie, and shall drinke of the wrath of the Almightie. Let these thinges terrifie thy mynde, and withdrawe it from the worlde. Yea, principally, let them ioyne it vnto God.

Furthermore, the vanitie of this world doeth hereby most manifestly appeare, that the prosperitie thereof is expected & gaped for with an exceeding greedinesse of mynd, and when it commeth it cannot be retained. But all things passe ouer, & all things flye awaye. This day is past, and the beginning of the next is not yet knowen, whither it shalbe quyet or laborsome. For so passeth ouer the glorie of this world. And thervpon Augustine demaundeth saying: What wilt thou loue temporall things (sayeth hee) and passe away with them, or wilt thou loue Christ and liue eternally with him? For it is vnpossible that a man doe both inioy the present delightes & the ioyes to come. It is vnpossible both here to fil the panch, and there to satisfie the minde. Men may not passe from one delight to another, and appeare glorious both here and in the worlde to come. Yea, and the contempt of worldlye and temporall [thinges is euident by this that God doeth oftentimes bestowe them more aboundantly vppon his enimies, and them which are reprobate, then vppon the elect. For the elect doeth consider (by the ende) that those thinges are of none account which doe transitorily and securely delight. And therefore Hierome sayeth: the speedie consolation of the good, is the ende of the wicked well considered and foreseene. For whyles the good perceiue by the destruction of the wicked, what euils and perils they haue passed and escaped, they account all thinges light and easie which they suffer and endure in this life. So that beholde (my welbeloued) howe greate the deceit of this worlde is, and how exceeding great is the blyndnesse of the loue which wee beare to the same. For whylest the wicked doeth willinglye and with greate delight remaine and continue in this worlde, hoping to liue long, and setting many things in order for the time to come,

sodainly and vnawares hee is commaunded to dye, and in a moment to leaue and forsake all those thinges which hee so faultily hath loued and estæmed. Herevpon our Sauiour Christ bringeth in the riche man speaking vnto himselfe and saying: My soule thou hast much good and treasure layde vp
Luke. 12. for many yeares. Take thine ease, eate, drinke, and be merie. But God answereth him saying: O fole this night shall they take thy soule from thee, whose then shall that be which thou hast so greedily gathered? Let vs therefore gather together true and spirituall riches, which will not forsake vs at the tyme of death, but will appeare with vs before God, and make vs seeme comely and beautifull in all vertue and godlinesse. In these kynde of riches we maye daily increase and profite, yea, and in such sort that such profite may bee much more auailable vnto vs, then if wee possessed all the riches in the worlde. Wherefore let vs not mispende the least space of time, nor be occupyed in good things only, but in the most excellent things. That wee may alwayes searche out those things which drawe nereest to our saluation. And so growe nearer and nearer neyghbours vnto God. And be alwayes reuerently and honourably conuersant in the sight of the heauenly Father.

Let vs thinke and thinke againe vpon the quyet peace and tranquilitie of a pure heart, vpon the delectation of a soule beholding the maiestie of God, and vpon the securitie and firme hope of the minde which loueth God. And hereby wee shall soone fynde that to giue ouer our selues vnto such things is as muche as to bee conformed vnto God. And that such as doe otherwise, are deformed and not reformed. For is not euerye thinge which is created defectiue? And euerye transitorie thinge vnquyet? Yea, it is shorte, and of small continuance, but mutable and also subiecte vnto tyme. So that the louers of this worlde haue nothing firme or stable, but are themselues also light and vnconstant, as it were set in a Whyrlewynde, since they put not their delight in God

God onely, but in all vaine and transitorie things, now affecting this thing, and now that thing. Now lothing that they earst loued, and streight way desiring and coueting som other vanitie, not yet possessed. But the iust and such as loue God doe persevere quiet, vniforme, and stable, being founded vpon the eternall God, as vppon an vnmoueable foundation. And thereupon Salomon said: The wicked shall not be seene, Lyke vnto a storme passing ouer. But the iust shalbe an euerlasting foundation. Augustine bewailing the louers of this worlde, doth exclame and say: O louers of the worlde wherefore labour you? Why doe you afflict your selues about nothing? Whyles you might possesse the Creator of all things? What see you further? What may suffice and content mens minde, whom the creator of all things cannot suffice and content? For if you may haue al goodnesse (which is God) why goe you about to possesse things full of misery? Cã your hope or expectation in the worlde be any thing els then to be thereof beloued, and therein what is not fraile? What is not transitory? What is not changeable? What is not finally full of perils by the which you passe vnto greater yea and euerlasting perills? And of the vanitie of the worldly life Hierome saith: O life (no life) but death. A deceitefull life, laden with sorrowe, weake and ouershadowed Now it flourisheth, streight way it wethereth. Depriuing him of life, in whome it seemeth lyfe. O fraile, momentarie, and brittell life the more thou growest, the more nearer thou approchest vnto death. O life full of snares how many dost thou entangle, and how many by thee now doe abide infernal torments? O how happie is he which knoweth and perceiueth thy deceits, how much more happie is he which setteth light by and careth not for thy vaine delightes? And he is moste happie which is well dispatched of thee.

In the firste Epistle of Iohn and the 5. Chapter it is written: All the whole worlde is set on wickednesse. Yea is not the worlde subiect vnto the Diuell, and replenished with all

iniquity

iniquities. Whereupon the Apostle Iohn in his 2 chapter of his second Epistle saith: All that is in this worlde, is concupiscence of the flesh, concupiscence of things seene, or pryde of life and conuersation. And as Peter saith: The wicked are seruauntes of corruption and of sinne. For of whomsoeuer a mā be maistred or ouercome, vnto him he is a seruaunte and in bondage. And he which is the bondeman of sinne, is consequentlye the seruaunt of the Diuell. Whereupon Paule speaketh of the wicked saying: Let them turne backe from the snares of the Diuell, by whom they are holden in captiuity, euen according to his pleasure. And Christ in his Gospell doth terme the Diuell the Prince of this worlde. Meaning not the round globe of the sphere but the worldly creatures which being turned backe from God, are ouerwhelmed and buried in earthly things. Of whome Hierome ment saying: Going backe from the Lorde, they are written and registred in the earth. But Christ saith contrariwise to the elect, reioyce and be ioyfull: For your names are written & registred in heauen. Now Bedo expoundeth these wordes thus, By the worlde and those things, which are therein, hee vnderstandeth men which inordinatelye and excessiuely doe loue and esteeme the worlde. And such haue nothing but concupiscence of the flesh, concupiscence of things seene with eye, and pryde of life. For in these vocables and proper names of vices, Iohn doth comprehend and enclude all kynd of vices. For the concupiscence of the flesh, is all that pertaineth vnto the voluptuousnesse and delightes of the bodye. By the concupiscence of thinges seene with the eye, are ment all curiosities which are committed in learning of wicked artes and ornamentes, all contemplation of filthy and wicked sightes or spectacles, all superfluous desire to get temporall and trysling toyes, and al curious carping and marking of our neighbours imperfections. By the pryde of life and conuersation, is mente the pompe and boast which men conceaue in worldly promotions. So that the world is replenished with Diuells. For what els do men

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that liue according to the world but strine to wrappe and enfolde themselues in sundrie sorts of sinnes? Yea & to wound and wearie their soules, with the mains of mischæfes, and the shaftes of sundry shamefull concupiscences, vntill at laste they fæle not their owne harmes? Wée see fulfilled in the Church that which is written by the Prophet: There is no truth, ther is no mercy, there is no knowledge of God on the earth. The cursed vices of murder, theffte, adultery, and lying, are come flowing ouer vs. From the greatest to the least, all men apply themselues vnto Couetousnesse. The Preists haue not said, where is the Lorde, and the Pastors haue vsed collusion.

It is easie to be sene vnto what an exceeding greate ruine the Church is come in euery estate, degrée, and order. But if Christians did liue now as they liued in the primitiue church firste comming to the Gospell there should bee no such greate necessitie to flye from the world. Mary, as men doe nowe a dayes (for the most part) liue, it is a highe difficultie to liue well or to decline from heinous sinnes in the world. Especially for such as are not exercised with vertuous qualitie, or painefull labour, but doe abounde in riches, and are conuersant in greatest pompes and highest places. Deceits, ambition, enuy, voluptousnesse, and all other euills, are powred out vpon the earth. Euerye man beateth his braine how hee may multiply and increase his substaunce, but no man careth how to saue his soule. Men are afeared lest they should fall into pouertie, but were it not much more to be feared to lyght into the bottomlesse pit of hell? The world is the fornace of vices. The which these worldlings doe heate and warme with the fuell of sinne.

And therein they doe burne and consume them selues and their companions. For they are so much blinded that they neither see nor feare the perills which are notorious and well knowen to all men. But doe triumphe and reioyce in their euills like Phrentike and madde men. Yea, if there be any

whome

whom they sée not wrapped in like woes, they account them to be blockish and senceleſſe creatures. Well said that Philosopher: As often as I was amongſt men, I returned (saith he) the worse. And another saith: An euill companion draweth his fellowe to misdædes, and so he which was before good, becommeth euill and wicked. To conclude euen as the people of Israell, could not depart from Ægipte without the helpe of the diuine Maieſtie, euen so no man can be pulled or withdrawen from this world, vnleſſe he be helped with the finger and power of the heauenly hande. Yet shall there neuer bee found any defect in God so that man wil doe his beſt that hee may. Againe the world is compared to a deſert by the which the Children of Israell went from Ægypt vnto the lande of promiſe. And in this deſert they mette so many lettes and impediments, that of threéſcore thousand numbred, onelye two (euen Caleph and Ioſue) were brought into the land of promiſe. O how the Diuells doe reioyce to sée them all nowe in the sinke and filthineſſe of their sins. Men cleaue vnto worldly things, and in worldly things they are wiſe, but they neyther care for God nor for his commaundementes, neither are they astonied when they heare his moſt terrible iudgemẽts. But they accompt them as fables. Oh all things that are, bée euill beſtowed vpon vs. For our hardneſſe is neuer mollified But think we that God will omit his iudgement: Or leaue their sinnes vnrewarded? Or suffer the wordes which hee hath spoken of the iudgement to come and of the euerlasting paines, to be falsified? God forbid that wee should so thinke. Furthermore whoſoeuer is ouercome with the loue of earthly things, he is not delighted in God. But no man can long abide without some delectation. And therefore such as are not delighted in spirituall things, doe poure themselues out vnto worldly solace. And so consequently are ouerwhelmed in the multitude of their sinnes. Whereupon S. Augustine sayeth: Blessed is he O Lord which loueth thée. For he which loueth not thée, loueth the world, is seruaunt and bound vnto sinne.

Seneca.

Alanus.

Exo. 12.

Deut. 2.

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he is neuer quiet, neuer in safety, but is distract and dispersed in the variable cares, vanities and pompes of the world. And whosoeuer doth contemne the voluptuousnesse of this world, and thereby escape the snares of the Diuel, shalbe most happy in that his soul is delighted in such things as cannot be blotted or defiled with any vncleannesse, but is immediatly clensed and purged with the cleannesse of truth. And since the law of God doth so delight him that he shall be able thereby to auoyde and eschewe the delightes of the world. But as long as we delight in the deceitfull task of iniquity, so long wee shall think it most soure and bitter, to taste of equitie. And to whō the world seemeth sweete and sauorie, to him Christ seemeth bitter and soure. Yet hauing tasted the spirite of God, al flesh shall (as it were) dote and playe the fole. Againe whosoeuer doth with his whole minde serue and please this worlde, is thereby infected with a manifolde deformitie of vices. And he which taketh nothing of the heauenly sweetenesse, will not be afeard to be polluted with earthly desires. But if such as for the loue of God despise the world, kéeping themselues cōtinually conuersant in spiritual things, cannot yet be altogether pure and clensed from sinnes, with howe heauie burthēs of vices are they loden which are not afearde to walke in the middst of the worlde wrapped in vanities, without carefulnesse or feare of God? What is their life but sinne it selfe? For the mirth and ioye of the world, is wickednesse vnpunished. But that which the reprobate doe accompt delight and comforte, that the elect and vertuous doe take and define to be most grieuous paine. Thinking and concluding that the soule must nédes perish eternally, by that wherein the flesh (for a time) did delight most pleasantly. Wherefore you louers of this world, howle and crye out, which doe miserably kil your body and soule before the time appointed. Whiles you attend wholly vpon the vices of glottony, and lecherie, immoderately and vilely. And thereof (euen in this world) doe proceede sundry infirmities, and sodaine deathes. Reioyce and bee merrie

merrie nowe in this moste shorte space which you haue, that hereafter you may complaine and bewaile with the Diuells perpetually. Banquet and drink dronken, that after a while you may call for a droppe of water, and yet not haue it, when you shalbe dampned in hell with the rich man which liued in great delightes, and fared delicately euery day. Why are your hartes harder then iron, steele or stones, when you doe not wey and consider nor be not afeard (in paine of these most vnhappie and fraile solaces and vanities of this worlde) to heare that most dreadfull and horrible sentence of Christ, Go ye accursed into euerlasting fire? But here peraduenture you will say: God is merciful and benigne, hee would not the death of a sinner, but that he be conuerted and liue. And again, In what houre so euer a sinner doe repent him, I will no more remember all his iniquities. So that if a sinner doe bewaile his sinnes euen at the verie time of death, hee shall be saued. And I doe confesse that al these sayings are true. Nay rather the exceeding greatnesse of the heauenly pittie, doth beyonde all comparison excede and surpasse the verie capacitie of our minde. For it is vnmeasurable. As may plainely appeare in that he suffereth sinners so long to the ende they may be conuerted, yea expecteth and desireth their conuersion, he receyueth such as retorne most mercifully, he quickly forgeueth all beleeuers, and doth aboundantly poure asmuch grace vppon them, as if they had neuer sinned nor offended. And is not this an infinite pittie? But his equitie and iustice is no lesse then his pittie. And though he doe beare with, and long suffer such as he attendeth to repent and conuert, he doth the more greuously punish and detest them. And that which the Prophet saith of the contrition and harty repentaunce. But the true contrition doth proceede of the true faith and loue of god, and of the lothing of sinne, and an affection vnto righteousnesse. Yea and as Hierome testifieth: Repentaunce and harty contrition are necessarie. Whereunto that saying of Chrysostome agreeth: Compunction is the thing which maketh

purple

purple to seme vile, maketh men desire hare cloth, loue teares and eschue company.

Since then these things be certainly thus, what kynde of contrition and bewailing can that be which commeth onelye at the verie houre of death, and then repenteth bicause he thinketh he can liue no longer? Or (peraduenture) if he hoped of longer life, he would deferre it? Surely it seemeth doubtfull that through seruile feare and constrained faith, his contrition proceedeth by the onely beholding of his owne onelye refuge. And that it is not true contrition, but a terrefying of the spirit. But he which will soundly and perfectly repent, must first be sory for his faulte, bicause it is filthy transgression and offensiue vnto God. Yea and a dishonor vnto the diuine sanctitie and Maiestie.

We read in the Machabees: That Antiochus did repent, and yet obteined not mercy. The Apostle doth write the like of Esau: He found not (saith he) place for repentaunce, although he sought it with teares. Therefore let no man deceiue himselfe with vaine hope or folish perswasions. For as Hierome saith: This I holde for certaine and doe think most true, that hee hath no good end which ledde allwayes an euill life. which being sounde and in healthe, was not afeared to offend God, but wallowed and tumbled in the vanities of the world. The death of Saints is most pretious in the sight of the Lord, but the death of sinners is most abhominable. The sinner shalbe persecuted with his reuenge, that dying he shall forget himselfe, and both liuing and dying he forget God. As Augustin confirmeth saying: He cannot die euill, which liued wel, nay scarce can he die wel, which liued euil. And yet we must not despaire of any sinner.

Yea rather, they are to be exhorted and stirred to repentaunce euen in the last gaspes. For sometimes perase it happeneth (although very seldome) that he which in time of health did neglect repentaunce, shal yet by repenting then obteine mercy.

But

But he is a moſt arrogant ſole which paſſing ouer his lyfe in health, doth put his ſoules health vnto that plonge of perill. But let vs doe that which is more ſure and ſafe. That is to repent and amend whiles we be ſounde and in health, praying moſt faithfully with ỹ Prophet: Caſt me not out, O Lord in mine age, and leaue me not, nor forſake me not, when my ſtrength and power faile me. For beholde ſaith the Apoſtle, Now is the acceptable time, and now are the dayes of health.

Pſal. 70.

2. Cor. 6.

The excellency of the ſoule conformed to God, & the vyleneſſe of the ſinful ſoule.

Who is this ryſing as the daye roſe (ſaith the princely Prophet in the 6. of his Canticles) faire as the Mone, and bright as the Sunne, and terrible as the forefront of a battaile? And Iohn: ſayeth in the 3. Chapter of his firſt Epiſtle: We know that when he appeareth we ſhalbe lyke vnto him, for we ſhal ſée him as he is, (that is to ſay) clearelye and perfectlye in his forme and proper kynd. For the intellectual ſight is and cõſiſteth by viewe of the intelligible forme or ſhape, whereby we ſée what is the likeneſſe of the thing once vnderſtood. Neither can that likeneſſe plainely repreſent the thing, vnleſſe it be made equall vnto ỹ thing it ſelf. But euery ſhape, likeneſſe, or forme created, doth infinitely faile and come ſhorte of the full repreſentation of the deuine eſſence or Being, and therefore God is ſéene onely in the heauenly kingdome, bicauſe then the verie diuine eſſence it ſelfe is vnited vnto the mindes of the bleſſed in the ſtéede of the intelligible forme or ſhapes. Not by Inhæſion, or cleauing to, but by aſſiſtaunce & helpe. So that the deuine eſſence, or béeing is Quod & Quo. (that is to ſay) the very thing it ſelfe, and the thing whereby all things are in this bleſſed viſion.

Furthermore this viſion is more then moſt worthy and altogether ſupernaturall, the which all the cheife Philoſophers did think impoſſible to be put in any minde created, no not in their ſeparate ſubſtaunces. So that to obtaine the ſame, wée haue néede of many ſupernaturall giftes, meanes, and helps. As firſt, that there may be geuen vs from God a bleſſing euẽ grace making vs gratefull and acceptable, the which doeth

bedecke

bedecke and adorne perfectly the very essence or being of the intellectual & reasonable nature. And maketh vs fit to deserue eternall life, and to be conioyned vnto the supernaturall diuinitie. Furthermore the loue & charitie whereby God & the first being or essence, is loued, is spiritually, supernaturally, purely, freely, and fully distilled into vs from the holy Ghost. And with it, hope & faith also. This charitie and loue doeth (as it were) counterpaize him that hath it, with the loue of the whole vniuersalitie. So that yet it maketh him loue god more then all things that euer were created. Yea, the least dram of this loue and charitie doth make God to be loued aboue the whole world. And otherwise man should not be in state of saluation. For according to the holy fathers, whosoeuer hath this charitie and the grace before rehearsed, he hath also the giftes of the holye ghoste, and all the other vertues connected vnto charitie and conioyned vnto perfecte grace. Yea, the more he profiteth in this grace and charitie, so much the higher doeth he growe in gods giftes and vertues. To conclude, the excellencie and worthinesse of these supernaturall good things is such & so great, that it can hardly be comprehended or expressed. For no natural perfection, no beautie, no comlines, nor no bright shyning light, can be thought equall vnto it. For the heauenly lights do not so much, nor so well adorne and beautifie the substance of the Sunne and Moone, as those graces doe beautifie and adorne the substance and being of the soule. Neither doeth the Sunne so much beautifie the heauenly Firmament, as charitie doth beautifie the Soule. Nor the seuen Planets doe not so much adorne the heauenly Spheres or Cyrcles, as the giftes of the holye ghoste doe adorne and bedecke the powers of the soule. The vniuersalitie of the Starres doeth not so much adorne and set forth the eighth Sphere or Firmament, as the vniuersalitie of vertuous actions doeth dignifie, adorne, and perfect, the soule. For euen as by the Philosophers opinion, true felicitie consisteth rather in action, then in outwarde forme,

euen so in diuinitie also more vertue and perfection consisteth in exercise of godly actions, then in profession or apparance. And the more noble that the outwarde apparance be, the more noble should the action and execution be also. Therefore since the forenamed giftes and treasures of grace, be habites or outwarde tokens of so great highnesse and excellencie, doeth not the Christian soule seeme vnto thee to be most noble, gallant, and godlike, which is occupyed continually in the exercise of those habytes, and which is so spiritually, supernaturally, and godly conuersant? yea, which doth so perfectly worship and reuerence God, whose conuersation is altogither in heauen? For surely herevpon it hath beene written, that such a soule, is the daughter, beloued, & the spowse of God, priuie to his heauenly secretes, most familiar with him, conformable in affections, & the entyrely beloued heire of God, the coheire with Christ, which beholding Gods glorie with face discouered, is transformed into the same likenesse, from one brightnesse to another. For as much as it loatheth all worldly, fraile, carnall, and humane solaces, all prayses, honours, and sechler pomps, and all that displeaseth God. But whatsoeuer it knoweth may please God, that doth it with all earnest affection and grace.

Terminus ad quem.

To conclude euen as by the Philosophers traditions euery motion hath his dignitie, name, and propertie from the ende whereunto it tendeth, euen so the action is dignified by

Circa quem.

the worthinesse of the obiect and matter about the which it is occupyed. Then how the great is the dignitie and glorie of that soule, whose motion and action, life, and whole entent, are continually occupyed about the highest God? And is termyned in him who is most certainly of an vnmeasured dignitie, and doth wonderfully excell all other thinges?

These things, (beloued) I doe thus breefely rehearse, that I might thereby enduce, styrre vp, and kyndle thy mynde to the loue of the true and heauenly nobilitie, (that is to saye) the holy and deuout conuersation, and most blessed perfection

of

of life. And to the ende thou mayest the more earnestly covet the same, I will saye somewhat of the vyleneſſe, perverſeneſſe, and deformitie of the ſinfull ſoule. The which beeing by deadly ſinne turned and withdrawen from God, is ſpiritually dead and doeth nothing acceptable vnto God, nor profitable towardes the attaining of everlasting life. It preferreth these transitorie, ſenſible, worldly, and moſt vyle things which ſeeme good, before the highest, eternall, moſt perfect, infinite, and vnchangeable true God, being omnipotent, and more then moſt glorious above all other. Whereby it doeth highly diſhonour God. Yea, it propoſeth vnto it ſelfe an ende and termination in frayle and vaine things. Neither doeth it finallye reſt in the Creator, but is altogither vngratefull to him, caring not at all to cleave vnto him, to bee ſubject vnto him, nor to obey him. It is made like vnto the wicked ſpirites, attended with vices, hatefull to GOD, deſpiſed of his Angels, and vnceſſantly doeth wounde, hurt, defile, & make it ſelfe damnable. For the more that any man be delighted in earthly, transitorie, and carnall things, the more wicked and vylely he liveth, and the more vnhappie he is. And the more he reioyce in the vanities of the worlde, the more contemptible he maketh himſelfe vnto God. Becauſe he is not fearefull nor carefull to obey God, and to giue him his due reuerence in all things. To conclude, wee are chiefely lykened vnto God by vertuous actions, and holye affections vnto diuine charitie. But by pangs, vanities, and vices, we are made moſt vnlike vnto him. For ſimilitude and lykeneſſe are cauſe of loue, as diſſimilitude and vnlikeneſſe are cauſe of rancor and hatred. Yea the perfection of any creature (eſpecially of a reaſonable and intellectuall mynde) is to be proportionately made like vnto his Creator. Then the more loftie that we become through vertue, ſo much the lyker and better beloued we are of God. Yea, ſo much the fayrer and more comely we are inwardly adorned. But the more that we ſinne, the more vnlike, odyble, & ilfauoured we ſeem vnto our god. Wherfore out

of all doubt is a moſt miſerable and vnworthie thing. Therfore wee ſee there is great difference betweene the vertuous and vitious ſoules. And as by the Phyloſophers opinion, a man which ſpendeth his time in contemplation is moſt pleaſing vnto the Gods, euen ſo by the ſame doctrin, a man which giueth himſelfe vnto vices and naughtineſſe, is tenne thouſand tymes more abhominable then the brute Beaſtes. As may alſo plainly appeare by the diuerſitie of their rewardes. For God doth place and conſtitute the vertuous, in the fierie heauen, giuing himſelfe vnto him for reward, and communicating all things vnto him by an immediate and moſt bleſſed kind of vnion with him himſelfe. But he doth put from him the vicious for euermore, deliuereth him ouer vnto wicked ſpirites, placeth him in hell, and iudgeth him to euerlaſtinge paines. Iudge and diſcerne therefore betweene theſe two (my welbeloued) and chooſe and obſerue that which ſeemeth beſt vnto thee. Do not ſo embaſe and make thy ſelf vyle, that thou become a bondman to ſinne and to the diuel. Do ſome little thing for the loue of God. And do not thou neglect the dignities, holineſſe, comlineſſe, and godlineſſe, before rehearſed, for the riches, delights, and honours of this moſte ſhort and vncertaine life. But liue before the higheſt God, fearefully and warily. Eſpecially ſince by one greeuous ſinne thou mighteſt leeſe al thy ſupernal gifts of grace, & ſo thy ſoule (like vnto the diuel) ſhould become foule, froward, and diſordered.

Our Sauiour Chriſt in the firſt Chapiter of Saint Lukes Goſpel pronounced theſe woords: Wo be vnto you that laugh now, for you ſhall weepe and lament. Nowe this woorde (væ) or (wo be vnto you) is commonly taken in holy ſcripture for eternall dampnation.

Then if Chriſt doe threaten euerlaſtinge damnation to them which laugh, who is hee that dare in this life bee careleſſe, light mynded, or iocunde? truely none but the reprobate and ſuch as goe in daunger of dampnation. Since this is moſt certayne that he which is without the feare of God

cannot

cannot be iustified. Wherefore if we doe well consider with howe great perils we are enclosed, with howe many snares we be entangled, and with how many vices and sinnes wee are daily assaulted, yea, how vnperfectly and vnreuerently we serue God, howe manye euils are dailye committed in the worlde, howe much God is dishonoured, how many they be which daily do perish and cast themselues away, vnto howe many vices, periles and paynes our forefathers, our frindes and kinsmen both liuing and those which are departed, are and were subiect, wee shall fynde much more cause to weepe and crye out then to laugh and reioyce. And that did a holye father well consider, who seeing one laugh and scoffe, did sigh and saye: We must render account in the daye of iudgement before heauen and earth, and doest thou laugh and scoffe thus? Herevpon Salomon sayeth, it is better to goe vnto the house of lamentation, then vnto the house of laughing and reioysing. And againe, I thought laughter to be but a deceipt, and folly I haue sayde: Wherefore art thou deceyued in vayne? Here I would not haue thee to vnderstande that I meane euery laughter or reioysing to be so greuous an offence, but I speake of lightnesse in laughing, such vaine laughter and mirth as is altogither disordred, and voyde of godlynesse. And of such laughing, Iames sayeth to the riche men: your laughter be turned into mourning, and your ioy into sorrowe. Chrysostome reprooueth dalliance and vayne passime, although honest recreation be (meane while) excused being done vppon some reasonable cause and godly entent. Eccl. 7. 2. Iacob. 4.

But dyce playe and such like are forbidden expressedly, especially to such as profesle the trueth. And of daunsing the same Chrysostome sayeth, where daunsing is commonly, (sayeth he) there the diuel daunceth for companye. Neither did God lend vs our feete to the ende that wee should exercise them in tripping like goates and kydes, but that we might keepe company with his holy Angels.

Furthermore, if thou do well consider, how the sonne of

God for thy sake was hanged vpon the crosse, with his armes stretched out, yaw for thy sake hee was mocked and taunted in a white and purple garment, nay rather, how he was stripped naked, and naked rayled vp on the crosse, and there sundry wayes derided and mocked. I trust that thou wilt neyther take delight in dauncing, nor in curious, precious, nor pompous garments. No nor yet in the prayse of men, but wilt despyse and eschue all such vanities. As touching the garde and watche of thy tongue and speache, Salomon sayth:

Pro. 21. He which keepeth his mouth close, and his tongue still, he keepeth his soule from perplexitie and trouble of minde. And a-

Pro. 29. gaine: Thou seest (sayeth he) the man which was so swifte to talke, follye it selfe is no more to be despised then his correction. And herevpon Gregorius sayeth: Flye from and eschue, rash and vnwary wordes. For vaine talke doth sone pollute the mynde. Let such things onely proceede out of thy mouth, as do not pollute or offend the eares of them that harken therevnto. Vayne speech is a token of a vaine mind and conscience. For the talke of the tongue is the Image of the heart. By the talke that we heare, we iudge the mynde that spake it. Whosoeuer doeth not bridle & represse yde speache, he shal quickly fall in offence. Such as the man is, such is his communication. Then if yde talke be so much reprehended, what shal we thinke of skurulous, deceitful, byting, slanderous, malicious, and enuious wordes?

In the tenth Chapter of Ecclesiast. it is written: Nothing is more wicked then a couetous man, nor anye thing more mischeuous then to loue money. For the man which doeth so, setteth his soule to sale. Nowe is it certaine that temporall things are directed, & adored vnto, and by the spiritual things, as vnto their ende and onely scope. But the ende and terminable scope is loued and desired one way, and the meanes and degrees whereby we attaine to the ende, are loued and desired another way. For the ende is of it selfe and by it selfe to be desired and loued. As (for example) healthy in the faculties

of

of Phisicke. But the meanes and degrees to attaine vnto things, are to be desired and loued, in that they are profitable or auailable to the attaining of the ende or scope which wee seeke to get. That is to saye, that by them the ende may the more conueniently be obtained. Then let the case be this, that riches are finally ordained for the spirituall proceeding & profit of our soules. And therewithall ioyne that the profite & perfection of our soules doth consist in the action of vertue. That is to say, essentially in the acts of faith, charitie and wisdome, (meaning the contemplation & loue of diuine thinges) and distributiuely in the actions of the morall vertues. Then shall wee finde that riches are so much to bee thought lawfull, so much to bee desired, and so much to bee loued, as they are profitable and necessarie for the sustentation and sober nourishment of our bodies, and for the needefull and decent clothing of our members. By the which vse the soule is made apte for the actes of contemplation and diuine loue. But if they bee further desired, then fall wee truely into couetousnesse, which is an inordinate appetite and desire to temporall things and vanities. And is of it selfe and in it self a grieuous and deadly sinne, and contrarie vnto righteousnesse. Although sometimes God for his mercie doeth beare with it and forgiueth it. Now what might hereupon be concluded were harde for mee to pronounce. But geeue eare to the holy fathers and writers. Augustine and Basil. It is no lesse offence (saye they) to take awaye from him that hath ought, then to denye the needie such thinges as thou hast and mayest empart vnto them. The breade which thou deteynest appertaineth to the hungry. The garments which thou lockest vp, ought to cloath the naked. Yea, the money and treasure which thou hydest in the earth, might be the safegarde & redemption of such as are in miserie. And be assured that thou doest inuade, assault, and spoyle, as manye as thou mightest succor, & doest not. Hereunto the wordes of Hierome doe also agree. Whatsoeuer, saieth he, wee haue receiued of God more

then doeth serue our necessarie vse, that ought we to distribute vnto the poore. And if we bestowe vppon our owne vanities and affections, that which we receiued to employ vpon their neede. How many seeuer doe dye of hunger, or naked neede in the places where we remaine, wee shall render account for their blood in the daye of iudgement. Herevpon Ambrose sayeth: He which is the bondman and seruant of worldly riches, let him keepe and watch them as a bondman, But he which therewith doeth loosen and shake off the yoke from such as are in bondage and captiuitie, he doth distribute them like a Lord. These wordes do generally concerne euerye Christian, but especially such as professe the Gospel. For they are bound vnto an especial cleannesse of heart & conuersation that they may be ensample to all other people. It is therfore most vndecent, & worthie of all condemnation that they serue and are bondmen vnto the vices and infirmities of the flesh wherein there aboundeth moste filthie leacherie & gluttonie. For whyles they liue tenderly and delicately, filling their belly with meats, their eyes with sleepe, & their mindes with vayne delights tumbling and wallowing in soft downe beddes, & wholy giuing themselues ouer vnto dalliance, pastime, & vnfrutefull communication, do they nowe walke in the straite & narrow way of saluation? No surely for as the Apostle sayeth; Woe be vnto you which are filled, for you shal be hungry. Woe be vnto you richmen which haue your consolation here on earth. Therefore let vs be ashamed, since many heathen Philosophers did leaue vs examples of great sobrietie, much abstinence, and exceeding great contempt of excesse and pompe in clothing and substance, and wee which professe the true knowledge of Christ, do wallowe and tumble in such and so manye ryots, curiosities, & vaine pompes. Yea, and that not onely such as are secular, but euen manye of the Clergie which shoulde lende examples of perfection to the lay people.

It is written: Cast not away (my sonne) the discipline

of the Lord, nor faint not when thou art of him corrected. For whome the Lorde God loueth, him doth he chastise, and is pleased in him euen as the father is delighted in the child: the equity and iustice of God doeth require that as no good deede remaine vnrewarded, so none offence nor trangression be vnpunished. But euen the very elect doe not liue in this worlde, without offences and misdedes, (for we offend all of vs in many things, and if we say that there is no sinne in vs, we deceiue our selues, for the iust man falleth seuen times in a day) and therefore it pertaineth vnto the diuine bountie and prouidence, to chastise vs in this life, least we should be contemned in the world to come. And so of his clemencie to pardon vs euerlastingly. As also this correction and chastisment of God, wherewith he doth fatherly exercise and visit vs, is not onely profitable to the wyping away of our sinnes already committed, but doth also chiefly withdraw vs from those whereunto we presently incline our selues, and disposeth vs readye to eschue and auoide sinne in time to come, whilest it taketh away the occasion of sinning, terrefieth vs, & teacheth vs to beware. For veration giueth vnderstanding, and hee which hath once tasted of the Rod, is afeared to come vnto it againe. Yea it maketh a man humbly acknowledge, and bewaile his offences. Wherevpon the Lorde sayeth: I chastise thee, least thou shouldest seeme giltelesse in thine owne conceit. And againe as Ieremie saith: Thou hast chastised me O Lord, and I am become skilful thereby. Finally, such chastisment disposeth a man to greater delight in his iourney, and (if it be patiently borne) it obtayneth greate rewarde in the heauenly kingdome. And therefore it is that God doth manifoldly chastise and correct the elect in this life, yea he doth reproue and amende them as he saith: Those whom I loue I chastise and reproue them. Whereby it may plainely appeare that such as God doth not punish in this worlde, but suffereth them to wander vntouched, yea and doth prosper them in this worldly prosperitie, although they be repleni shed with many

exceeding

exceeding great vices, and suffereth them to clime aloft, and to liue Lordlike at their pleasure, they are not of the elects number but the reprobate. For it is written: All they which haue bene faithfull and pleased God, haue passed by many troubles. And the Psalmist saith: manifolde are the tribulations of the iust. And therefore though the reprobate bee not chastised of God with a fatherly correction, that is for their desertes. Whereby they haue so incurred the wrath and displeasure of god, that he vouchsafeth not to correct them in this life, but letteth them remaine vnto eternall torments in yet fire. And therefore the Psalmist saith of the reprobate and vnthankfull sort: I haue let them lose euen according to the desires of their hartes, and they shall wander in their owne inuentions. Psal. 30.

To conclude, the holy Prophets seeming (with the imperfect) to wonder at this temporall prosperity of the wicked, & the manifolde afflictions of the iust, did thus talke with the Lorde saying: O Lord thou art iust, if I argue with thee, yet neuertheless I will speake iustly vnto thee. Wherefore doth the wicked prosper in his wayes? and it is well with al them that conspire against thee? And an other saith: Wherefore do the wicked liue? they are rayled vp on highe, and replenished with riches, and the scourge of God toucheth them not. Yea surely such as are yet vnperfecte, are wonte to meruaile thereat, and are (in maner) withdrawne or turned back from seruing of God, whilest they beholde themselues afflicted, but such as are perfecte, doe neither wonder so, nor are moued, knowing well that God (for the causes before rehearsed, and for other secrete causes knowne to his diuine Maiestie) doeth afflict and scourge the elect, and leaueth the reprobate vnpunished. Iob. 7.

And therefore (welbeloued) I write these things to make thee warie and watchfull, and to the ende thou maist be afeared to be accompted amongst the reprobate, if thou finde thy selfe infinitely prospered, sinning vnpunished, suffering none

aduersitie,

aduersitie, glorifiing in corporall commodities, liuing after thine owne lust, pleasing men, and praised, extolled and magnified in this world. For the Psalmist saith, God hath broke in sunder the bones of them which please men. They are confounded because God hath forsaken them. And is not this a horrible saying and a terrible word? But the Apostle witnesseth the same saying: If I should yet please men, I should not then be the seruaunt of God. Yea our sauiour him selfe saith: Wo be vnto you when men blesse you, and speake wel of you. Whereupon Augustine answereth: This worlde is more daungerous when it seemeth milde and flattering then when it is troublesome. And is more to be taken hede of, whē it entiseth it selfe to be liked and esteemed, then when it forewarneth and enforceth it selfe to be contempned, and set light by. And according to Gregories opinion, God chuseth them whom the world forsaketh. And thereupon the Apostle saide againe: Take hede and mark your vocation (brethren) for there are not many wise men (according to flesshe and bloud) nor many mightie, nor many noble, & worthy amongest you But God hath chosen those which seemed foolish and poore to ỹ world, ý he may confound and ouerthrow therby these worldly wise men. And he hath chosen the weaklings of this world that he may thereby confounde the strong and mighty. And behold he hath chosen the vnable and contemptible things of the worlde. Wherefore (my dearly beloued) let it not delight thee to liue and to be conuersant amongest the mighty & riche potentates of this world, nor to keepe company with the carnall and dreadlesse wightes, but alwayes associat thy selfe wt the better sorte & best learned, that thou maist profit in wisedome and vertue. For if thou wilt beleeue Hierome, hee will tell thee of a thousand riche and mightie men, scarce one is found fit or worthy for the kingdome of God. Gal. 1. Luke. 6.

Therefore pray thou vnto God, that he vouchsafe so to punish and correct thee presently, that thou be not condempned hereafter perpetually.

For thou art not better then was Ieremie which was sanctified in his mothers wombe, and yet he saieth: Correct me (O Lord) but in thy iudgement and not in thy furie, leaste thou bring me to nothing. For as the Apostle testifieth: If we be without correction and discipline, we are no sonnes but bastards. Wherefore think nothing more hurtfull, then to abide amongst the vnfearfull, vaine, and wicked company, nor on that other side, think nothing more holesome then to remaine amongst the godly, fearfull, and deuout sorte. For followe thou reason and not affection. If thou holde not thy selfe instantlye in the feare of God, thy house will quickly be ouerthrowne and subuerted. For the feare of God doth draw back from sinne. And thereupon Salomon said: He which feareth God doth neglect nothing. Then he holdeth him selfe in the feare of God which instauntlye and vncessantlye is carefull leaste he should offend him. Or leaste he should sinne and incur the daunger of dampnation. Now by this house in this portion of scripture mentioned, is ment our hart wherein we dwel and abide by cogitations and affections. And this house is some subuerted and ouerthrowen by falling into the most greuous and odious sort of sinnes and offences. Whereby all grace and mercy is taken away, and the sinner doeth spiritually die therein, vnlesse he conuert vnto the feare of God. Whereby it appeareth consequentlye, that hee shall hardlye eschue and auoide these grieuous and greatest offences, which doeth not dayly accustome himselfe to eschue the leaste faults & trangressions. For the common custome of trifling faults and misdedes, doe bring with them, the falling vnto greater enormities. Since the leaste doe dispose and (as it were) prepare a man vnto the greatest. Yea, they take away the feruentnesse of charitie, and doe hinder and lette the increase of grace in vs. Whereupon the holy fathers affirme: He that is negligent in small things, doth by a litle and a litle fall and slyde away altogether. So that (my singuler beloued) if thou wilt continue in the state of health, grace, and charity (that is to

is to say, out of all grieuous sinne, and cause of dampnation) doe not onely be diligent to auoide the greatest offences but the leaste also. For otherwise thy fruites are deade before the face of God. Whose voice when the shepe heareth not he straieth and wandereth. Now it is a grieuous sinne and offence more to cleaue and stick vnto, to be more delighted and affected, in the creat, fraile, and vaine things of this world, more then God himselfe. Whereupon Hierome saith: A minde dedicated vnto God should aswell be warre of the leaste as of the greatest offences. Knowing that accompt must be rendred of euery idle word And therefore Gregorie saieth: Hee that taketh not heede of the least, falleth into the greatest offences. Then such as doe dayly followe vanities, laughing, babling, sporting, dallying, wandring here and there. & accustoming themselues to all lightnesse, and in the meane while do very seldome or neuer repent or amende, how can they chose but become culpable also of greater enormities? Therefore let no man coye, flatter, neglect, nor beguile him selfe. But the better to auoide and eschue these snares of the Diuell, these knots of temptation, as slouth and negligence, yea and the better to procede and increase in goodnesse, and in all vertue and grace, it is greatly available to haue a faithfull, godly, wary, expert, iust, wise, and entier familiar friend. Vnto whom a man may be bolde to lay open boldly all his secrets, doubtes, and scrupples. And by whose godly aduice, he may be instructed, kindled by his exhortations, and helped by his assistaunt prayers. For the freindship of such being founded on godlinesse and honestie, is of great force and efficacie before God. Whereupon the auntient fathers said: that the fraudes and temptations of the Diuel, are by no worldly meanes more repulsed nor defended, then for the societie of a zealous freinde vnto whom a man may lay open his harte and minde: Least the power of the Diuell being secretly shut therein doe infect and vtterly destroy it. And thereupon it is written: A faithful freind is a strong protection. And he which hath founde such

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an one, hath a great treasure. There is is no comparison to a faithful freind, neither can ỳ weight of Gold nor siluer counterpeyse his faith. A faithfull freind is a medicine of life and immortalitie, and such as feare the Lord shall finde such freinds. And in an other place he saith: Blessed is he which findeth a faithfull freind. For since man is naturally a liuing creature which desireth company it is naturall (say the Philosophers) that he should be helped. And since man is not a good iudge ouer him selfe, it is expedient that he open his greife and conscience to some other more méete to iudge thereof. Therefore harken vnto counsel, and be not ruled by thine owne sensual appetite. But endeuour thy selfe to eschue all familiarity and societie of wanton worldlings, for that is greatly hurtfull to thy soule. God is a spirit (as it is written in the 4. Chapter of Iohn) and they which worship him must worship him in spirit and truth. And although we ought deuoutly and carefully with all reuerence to performe and execute all the workes of God (for he is accursed which doth the worke of God negligently) yet these actions of vertues which are immediately (and without any Interim) done and exercised about God, ought to be done and exercised with a greater reuerence and singuler zeale.

Now prayer, singing of Psalmes. and administring of sacraments, are actions of vertue pertaining vnto Gods honor. And therefore they are to be executed with all diligence and perfection. Whereunto first is required the obseruation and kæping of the deuine precepts. For it is written: He that declineth his eare leasthe should heare Gods lawe his prayer is execrable. And again: Cursed are they which decline from thy commaundementes. Therefore first the conuersation muste be made conformable vnto the prayer, and nexte the harte must be vnited vnto God by often prowse and continuall attẽtiuenesse. For of such as are backward and doe not attend, the Lord spake by Esaye saying: This people honoreth mee with their lippes, but their harte is farre from mée. And the

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wise man said: Before prayer, prepare thine harte & soule, & be not like vnto a man which tempteth God. Therefore attitiuenesse is cheifly necessary, and ought to be allwayes in the beginning of prayer and singing of Psalmes: For the vertue of each good beginning doeth thine in asmuch as followeth, and the latter ende followeth verteously by guid of a good beginning.

Furthermore, for as much as there are three sundry effects in prayer, (that is) acceptation with God, obtaining of that we craue, and a certaine swæte refection of minde which hæ fæleth that prayeth, that before named attentiuenesse shall be sufficient to the former two of these affects. But vnto the third, there is requisite a continuall and mightie attentiuenesse. For according to Basils wordes: Euen as the taste of the mouth doth discerne and tast euery morsell or pæce of the bodily sustenaunce, whilest it cheweth and gnaweth it, euen so the inward taste of the soule, ought in prayer and singing of psalmes to marke and taste the sence of euery worde and sentence. And that the forenamed actions and duties may bæ perfectly discharged and executed, there is required a greate warinesse and wachfulnesse of harte, and an affectionate recollection or repetition of minde towardes God. And therfore some haue thought no labor nor paine, comparable vnto harty prayer. But such prayer and singing of psalmes is of great (and exceding great) efficacie toward the obtayning at gods hands of all things which we doe healthfully require. And thereupon Christ said: True worshippers and prayers, shal worship and pray to the father in spirite and veritie. And Basile sayeth: The Deuine helpe is to bæ craued, not slackly, nor with a minde wandring here and there, for such an one shall not onely faile to obtaine, but further shall stirre and prouoke God to anger. For it is requisit in tyme of prayer, to behaue our selues purely, and stoutly. Stoutlye, that wæ may reuerently and ioyfully attend the Lorde our God. Not sloughfully nor slipily gaping and yawning, neither whis-

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pering and muttering, and cutting of our wordes in the middest, but with a stoute and couragious sounde (as best becommeth) let vs pronounce our desires before the holy Ghost, the purely also, that wee thinke vppon none other thing but the Psalme or prayer which we sing or say. For the holy Ghoste will not accsptably receiue that which is proferred, if we neglect that which is due vnto him. And pray not nor sing not ouer hastily. In praying and singing of psalmes we haue two especiall things to marke and attend. That is our miserie, & Gods mercy. To the ende that by the consideration of our owne misery, imperfection, frailtie, and malice, we may bee prouoked vnto true humilitie. And by the consideration of Gods mercy, goodnesse and loue, wee may bee induced to a feruent desire to be vnited with him. And so the actions before rehearsed may proceed of charitie and true humilitie, and all vaine chaunting may be auoyded. Yea, and that we may desire to please God onely, and be more delighted in the sence then in the gallantnesse of the wordes, and more in deuotion then in warbling with the voice, leaste we commit any wantone gesture or action. For Augustine saith, Whensoeuer it happeneth that I am more delighted with the Musicke, then with the effect of the wordes that are soung. I confesse, (sayth he) that I doe offend grieuously. And againe: The barking of Doggs, the blerting of Cattell, and the grunting of swyne, doth more please God, then the chanting of wanton and riotous priests. For what preuaileth the noise of the lippes when the hart is dumbe? And euen as a voice without tunablenes doth seeme lyke the grunting of swine, so being sted without deuotion, it is worse then the bleating of Calues. Wherefore let our prayers and deuotions be soung or said distinctly, with a due reuerence, attentiuenesse, and affection. And in a meete place, & time conuenient. Without babling of things impertinent. Without whispering and prating, and without dissolute laughing.

It is written for our instruction, in the 1. Chapter of Ec-

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cleſiaſt. O vanitie of vanities, and all is vanitie. I haue ſene (ſaith he) all things that are vnder the ſunne, and beholde al is but vanitie and veration of the minde. Tell me then (ſaide a holy father) what ſæſt thou? I ſæ (anſwered an other) men ſailing with a proſperous winde, whome the calmeneſſe of the ſea, the brightneſſe and clæreneſſe of the aire, & the ſwæt breath of the pleaſant windes doe much delight. I ſæ alſo ſundry folke banquetting and making merrye in the ſhippe, leaping and reioyſing with all kinde of Muſicke, and melody yea euen the fiſhes of the ſea, doe flocke and gather them for the increaſe of their delight. Seemeth not this a great & moſt deſirable felicitie? but pronounce not thy ſentence ouer haſtily. Rather tell me what ſæſt thou follow theſe thinges? I ſæ (ſaith he) the heauens ſkoule, and ware cloudie. Yea the ſodaine and vehement blaſtes of the windes doe ouercaſte the Skyes with miſtes, the ſea is troubled and toſſed, and alaſſe at the laſte) I ſæ the ſhip with them that ſailed therein ſwallowed vp in the roaring waues. Alaſſe what was it that I ſo praiſed? What a huge calamitie doeth preſently followe ſo ſhorte a proſperitie.

And another demaunded in like ſorte what ſæſt thou? And it was aunſwered: I ſæ merchantmen bringing home with them Cartes and Camels laden with moſt pretious marchãdiſe. Which come forewards merilye and toyfullie, hoping for great gaine and a good market. And their proſperitye ſæmed great. But what followeth? I ſæ (ſaid he againe) an army of Soldiers ſodainly ruſhing all at once vpon theſe marchaunts, and hauing amaſed them with the ſodaine aſſaulte, they ſpoile them, put them to flight, and kill them moſt myſerably.

Oh what infinite miſeries doe ſodainly followe a litle mirth? Some man beholding this world, doth ſæme to ſæ an houſe aboundantly replenished with all kynde of riches and furniture, and the maiſter of the houſhold reioyſing in his children, his great family, his great herdes of beaſtes, his ful

barnes and all other delights: and this seemeth a great felicitie. But is not this true therewith that the more a riche man possesse, the more he is vexed with cares? And although hee alone doe beare the burthen of his carefulnes, yet that which he hath scraped togither with such paine, doeth much more profitte others then himselfe. For he feareth least they should diminish when they are gotten, he feareth the violence of the mightie, and suspecteth the faithfulnes of his seruauntes. Another seemeth to see by the world a solempne marriage prepared, wherein there is great pompe and triumphe. And that seemeth a wonderfull good thing, because mankinde is thereby preserued without any iniurie done to shamefastnes, and the wedded parties are knitte together with the bond of loue. But how rare a thing is it to see married folkes agree? How great carefulnes doeth follow marriage? What paynes are there taken in the bringing vp of the children? And in necessarie prouision for the house? How many causes and quarelles of suspicion and dissention doe daily growe betweene the man and the wife? What infinite dreads of perils doe inuade them both, least enemies shoulde destroye them? Some haue likened this world vnto a schoole replenished with learned studyents, Wherein the greatest part of all are bent vnto sundry good faculties and sciences. And this similitude would seeme to be more pleasant then the rest, because they are altogether occupied in wisedome. But in very deede these foolish wayfaring men or trauaylers which are so curiously occuppyed in searching the mysteries of thinges created, doe in the meane time forget God their Creator, and neglect the execution of that which pertaineth vnto saluation. And their conuersation doeth wel witnesse that they are most wretched of all others, since nothing is more vaine nor more thriftlesse then their curiositie. Yea their ende is most vnhappie, since commonly at the time of their death they are frustrate of the hope of saluation, whose life and time of health did neglect to walke in the pathe of the right way to the same.

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For surely such are of all others moste vainly occupied, as omitte those thinges which God requireth at their handes, and without the whiche they can not bee saued. And are not continually occupied in the same, but rather setting asside all feare of God, doe busie themselues in such toyes as God doeth not require at theyr handes, and as rather hynder then further their saluation. And they are worthily reproued of God and man, because they preferre the delightes and prosperities which they finde by the waye, before the great felicitie and blessednes of the kingdome prepared. Cleauing rather to thinges presente, then to the ioyes to come. Howe commeth it to passe (saith Hieremias in his eleuenth Chapiter) that my beloued hath committed many lewde partes in my house?

The opinio of certaine Philosophers touching the contempt of the world.

Saith Paul in his second Chapiter to the Romaynes: Since it commeth to passe that the people and nations whiche haue not the lawe, doe yet fulfill that which the law commandeth, they become a lawe vnto themselues. Now to the end that the confusion, vilenesse, and peruersenesse of Christians, may the more plainely appeare, I will a little touche howe much the Philosophers (being guyded onely by naturall reason) haue abhorred such ydle and lewde conuersation. Plato saith: It is not the parte of a Philosopher to studie about the pleasures and delightes of meate, drinke, and venerie. A Philosopher doth thinke it dishonour to be brauely apparelled or decked, and is content with such clothing as may serue his necessary vse. A Philosophers intention is not about the bodie, but furthest from it, and is wholy occupyed about consideration of the soule. The mind and soule of the Philosopher doth dispise and disdaine the bodie, and flieth from it, that it selfe may be wholy occupied in and about it selfe. For out of our bodies proceede thousandes of impediments vnto contemplation, whilest we are busied for the necessarie sustentation thereof. A Philosophers meditation, is the loosing and separation of the mind frō the bodie. It is a ridiculus thing for a man yall

his life time did prepare him selfe vnto death, if then when it commeth, he be troubled or molested therewith. If thou perceiue any man to shrink at death, when it commeth, say boldly he was no Philosopher. As often as the minde or soule is allured by the body vnto these worldly & chaungeable thinges it is seduced and sore troubled. But as often as the minde or soule is exercised by it selfe in speculation, it is straightways transferred into syncerities and immortalities. The bodye and the minde being both in one, nature doth yet commaund the body to be gouerned, to serue, and to be subiect. But it commaundeth the minde or soule, to rule and beare dominion. True Philosophers doe abstaine from al things that are corporall, and are not greedy of money and riches. These sentẽces Plato affirmed. Now Socrates (by Saint Hieromes testimony) did vtterly contempne riches. Diogenes forsaking all these worldly pompes, did chuse to liue in his Tunne. Tully and Seneca haue written most sharpely and bitterly against the loue of riches and voluptuousnesse, Then if these men being onely enduced by naturall reason, and onely for the attaining of naturall felicitie and science, did thus contempne all vices, and ledde such a straight and hard life, of how great condempnation are Christians culpable, which being instructed with the doctrine of the Gospel and very lawe of God, to whō the only begotten sonne of God him self did personally come and made himselfe an example for them, are not yet ashamed to leade a wanton, vaine, and delicate life, are blotted and blemished with carnall markes, cleane fast vnto the worlde forget heauenly things, and are not diligent and careful to honour God with all their harts.

But my beloued, be not thou likened nor conformed vnto such men. Rather followe the foteſteppes of the holy fathers that thou maist be able to please thy Creator, and to offer vnto him the floure of thy youth, whilest it doth yet florishe and sproute. The which will be vnto him most pleasant and acceptable.

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As Gregorie witnesseth, saying: in that age that mans hayre is yellow, his eyes glistering like christall, his face freshe as the Rose, his sound healthy encreaseth his strength and force, his young and lustie yeeres promise long continuaunce vpon earth, whilest reason and the sences are quicke, whilest the hearing is more readie, the sight quicker, the gate vpright, ỹ countenance lovely, and the bodie lustie, the which in this age (sayth he) doe rule and master themselues, and doe associate and acquaint themselues with God, they may expect and hope for the reward of the blessed Apostle & Euangelist Iohn.

Whereupon Ierome sayth: it is good for a man when hee hath borne the yoke from his youth vpwardes. Therefore (welbeloued) doe not foreslow thy conuersion vnto the Lord, neyther defer from day to day, least his wrath come sodainly vpon thee. Offer thy selfe wholy to God, and he will wholly bestow himselfe vpon thee. Be thou of a right magnanimitie, and put thy hand vnto the strongest & stoutest trauales. Fight like a good souldier, against the enemies of thy soule. For he shall not be crowned with glorie which hath not maistred the proudest. The creator of all things, which is aboue al things, the highest and most blessed God, vouchsafe to giue thee all these thinges, for his vnmeasured goodnesse, and for the aduancement of his honor and glorie. Amen.

Of the vanitie & wretchednes of this present life.

Salomon in the twentie nine of his prouerbes sayth: Our dayes are as woundes vppon the earth, and yet there is no death. And Augustine in his thirteenth booke and tenth Chapiter De ciuitate Dei sayth: From the time that any man beginneth to bee in this mortall bodie, hee doth incessauntly trauaile to dye. For thereunto tendeth all his mutabilitie in all his lyfe (if it may be called lyfe) that hee liueth to that ende that death may come. For all men are nerer vnto death after a yeere finished, then they were before it begonne, to morrowe, then to day, to day, then yesterday, and euen anon, then nowe.

For all the while we liue, some little space of our life is

taken away. And that which remaineth doeth dayly become lesse and lesse. So that the whole course of this our life, is nothing else but a recourse vnto death. And in this course no man is suffred to staye nor to linger and goe softlyer then his fellowes. But all men are drawen on with equall steps and paces, and are all conceiued alike to their ende. Neither doth he which dyeth soonest, passe ouer the daye faster then another whose life lasted longer. But hauing eche of them equall moments and times to passe ouer equally, that one had his ende and determinate time set nearer, and that other further off. For it is one thing to haue liued longer, and another thing to haue gone or proceeded slower or quicker. And therfore whosoeuer doeth the longer linger his dayes before hee dye, he went notwithstanding neuer the more slowly, but he had the longer iourney to perfourme. Yea, and if it should be accounted that a man doeth beginne to dye (I meane to bee dead in deede) from the first moment that death claymed his right in this our eryle, (which is euen from our swadling cloutes) then all this lingring and detracting of time, shoulde in account be no time at all. For what other thing do we accomplish in our dayes, houres, momentes, and times, then that this life being consumate, death (which all that while was in hande) may be fulfilled. Of these things Augustine speaketh largely in the Chapter before rehearsed, and the Chapter next following. But of the infinite euils and miseries of this present life, he treateth more plainly in his twentieth booke and twentieth Chapter of the same worke saying: As touching our first originall beginning, all mankynde was in damnable estate as well witnesseth this our life (if it bee a life) so full of such and so exceeding great euils. For what else betokeneth the horrible depth of our ignorance, from whence all errour springeth? the which did receiue all Adams children into a darkesome corner, so that a man cannot from it be deliuered without payne, sorrowe, and dread? yea the inordinate loue which wee beare to so manye things gyltie of vanitie,

vanitie, whereon so manye cares doe rise, so many perturbations, so manye languishings, feares, madnesse, ioyes, discordes, contentions, warres, treasons, wrathes, enimities, fraudes, theftes, spoyles, ryots, and prydes, doe sufficiently bewray our miserie and damnable estate. Furthermore, Augustine in his booke entituled De miseria mundi, doth plainly treat saying: Take hæde to thy selfe least being wrapped in the snares of the diuel, thou become a praye to the hunter which rangeth and seketh whome he may deuour. For this life is fugitiue and vntrustie, since it doeth not performe faithfull dealing, no not to the louers thereof. Yea, euen from the beginning of the worlde it hath deceiued all such as haue wrapped them selues therein, it hath beguyled. And so it hath shewed it selfe vncertaine to al men, that it might proue it selfe a lyer vnto all men. For beholde the worlde which wee so much loue and esteeme, doeth passe ouer & flye away. And yet wee followe it flying so from vs, through a blynde mynde of carnall concupiscence, and cleaue fast vnto it whilest it falleth. So that being vnable to holde it vp falling, wee fall with it for companye. Yea, is not this our life lyke vnto death, since therein doe abounde so manye dolours, lamentations, sighes, and so great miseries? one man being grieued with losse cryeth out. Another continually bewayleth the barennesse of his grounde. One lamenteth the death of his friend, and another sitteth sadly being ouerwhelmed in pouertie. So that there is much tribulation from the time that man commeth into this world. Yea his first voyce or sounde doeth shewe infirmitie. He is borne an infant, and straightway cryeth out. He cannot yet speake, and nevertheless he is the Prophet of his owne calamitie. His teares are witnesse of his miserie, paine, and dread, that is to come. When he is growen a little, he beginneth to hunger, thirst, and to be wearie.

To conclude, man hath alwayes two sundrie tormentes, which (by turnes) do vexe him continually. The which are

feare and ſorrowe. If a man be well, he feareth, and if he be euil at eaſe he ſorroweth. What is he whome the proſperitie of this worlde hath not deceiued? Or who is it that hath not bene greeued with the aduerſitie thereof? then beholde man what great afflictions thou doeſt ſuffer in this worlde, which thou ſo much eſtæmeſt. Wherein (in verye dede, there are nothing but falſe and deceiptfull voluptuouſneſſe, and true (yea vndoubted) calamitie. No ſafetie of mirth and ioye, but a tormenting feare, a greedie couetouſneſſe, and a fruteleſſe lamentation. And who is hee which can number or account all the euils and diſcommodities of this life? For to ouerpaſſe with ſcilence thoſe euils which doe commonlye oppreſſe all men (that is to ſaye, ſecrete ſorrowes, and eſpeciall greefes, whereof all men may finde themſelues gyltie) let a man but call to mynde what euils he hath both ſuſtained and committed from his youth vpwardes, let him but ſet before his eyes the tymes paſſed, and diligently conſider howe manye vaine labours he hath vndertaken, how often he hath ſwet in vaine for the loue of this wretched worlde. Howe often hee hath founde deceitfull iſſues of his moſte earneſt trauayles, and let him then ponder, that after long troubles he hath yet obtayned no reſt, and he ſhall quickly knowe what account is to be made of this worlde.

O miſerable man then what doeſt thou, or whether goeſt thou? whileſt thou art in this worlde, thou doeſt but iuſt and runne in a Tyltyearde. Wherein thou findeſt an enimie which is to ſtrong for thée, whome thou neither canſt ſée nor yet eſcape from him. He entyceth thee with tryfling toyes, thereby to robbe and deſpoyle thée of the ioyes of heauen. Yea and thereby to put into thée, the verie torments of hell. His lacky lieth cloſe hidden in the way, couered with earth, which is the diuels concubyne & lemman. The enimie of mankinde doth behold the maners & natural inclinations of euery man & vnto what vice they be moſt prone, & thoſe he ſetteth before their faces, which may moſte aptlye allure and betray their

mindes.

mindes. And whiles he maketh them gaze at the gaines of glistring golde, they neuer see the peril of their perdition, but like fooles being deceiued with the delightes, which they see and carnally doe loue, they neuer marke howe they fall headlong into damnation. And bicause all men are voide of vnderstanding, they perishe perpetually. Wherefore if the worlde doe please and delight thee, beware the deceitfulnesse thereof. Remember that as Salomon saith, Lamentation and dolor do come in the ende of ioye and merrimentes. For all mans pleasantnesse is bitter and sower in the ende. When a man reioyseth in the worlde, he reioyceth not in God. But yet alasse how many there be which reioce in the worlde, and neuer reioice in God? To reioice in the worlde, is to boast, triumphe, and glory in iniquitie, vanitie, riches, honor, outward comlinesse, filthy conuersation, and vaine passimes, with vnfruitfull and leud communication. Which in effect, is to purchase sorrow and lamentation. For no man can embrace Christ and the world both at once. Many men professing Christ, doe praise him, loue him, and render thanks vnto him whils they be in their worldly prosperity. But if aduersity light vpon thē they curse and blaspheme him. And such men serue God for profit and not for loue. Vnto whom the Lord God may iustly say: For your owne benefite and commodity you haue obserued my commaundements, & not bicause you loued me with a pure intent. And wherefore doest thou extoll thy selfe in vanitie, O man) is not thy body (as the Preacher saith dust and asshes? Art not thou thy selfe of the earth, & shalt sone be resolued againe into earth. Loke into ỹ Sepulchres of ỹ greatest Princes, & see if any other thing do there remaine but bones & dust? And all this being thus, doest thou by so many errors make hast vnto Hell, which hast bene instructed in so manye pathes to heauen by Christ himselfe? Why is that beloued which must be forsaken, & that neglected which may perpetually be enioyed? These sentēces & many such like Augustine doeth most deuoutly propounde in his booke before named.

And

feare and sorrowe. If a man be well, he feareth, and if he be euil at ease he sorroweth. What is he whome the prosperitie of this worlde hath not deceiued? Or who is it that hath not bene greeued with the aduersitie thereof? then beholde man what great afflictions thou doest suffer in this worlde, which thou so much esteemest. Wherein (in verye deede) there are nothing but false and deceiptfull voluptuousnesse, and true (yea vndoubted) calamitie. No saietie of mirth and ioye, but a tormenting feare, a greedie couetousnesse, and a fruteleſſe lamentation. And who is hee which can number or account all the euils and discommodities of this life? For to ouerpasse with silence those euils which doe commonlye oppresse all men (that is to saye, secrete sorrowes, and especiall greefes, whereof all men may finde themselues guiltie) let a man but call to mynde what euils he hath both sustained and committed from his youth vpwardes, let him but set before his eyes the tymes passed, and diligently consider howe manye vaine labours he hath vndertaken, how often he hath swet in vaine for the loue of this wretched worlde. Howe often hee hath founde deceitfull issues of his moste earnest trauayles, and let him then ponder, that after long troubles he hath yet obtayned no rest, and he shall quickly knowe what account is to be made of this worlde.

O miserable man then what doest thou, or whether goest thou? whilest thou art in this worlde, thou doest but iust and runne in a Tylteyarde. Wherein thou findest an enimie which is to strong for thée, whome thou neither canst see nor yet escape from him. He entyceth thee with tryfling toyes, thereby to robbe and despoyle thée of the ioyes of heauen. Yea and thereby to put into thée, the verie torments of hell. His lacky lieth close hidden in the way, couered with earth, which is the diuels concubyne & lemman. The enimie of mankinde doth behold the maners & natural inclinations of euery man & vnto what vice they be most prone, & those he setteth before their faces, which may moste aptlye allure and betray their

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And

And finally he writeth in a certaine Sermon saying: Attend and marke, O miserable soule of sinfull man, the horrible houre in which thou shalt depart from the body. Where as thou shalt presently beholde the wicked ministers of Sathan the cursed Diuells, the horrible dampned spirits, and the most cruell roaring Lyons, ranging, and hunting about for their pray, which is thy sorowful soule. With the twinkling of an eye, the horrible places of eternall paines shall appeare, the Chaos or confused heape of darkenesse, the horror of miserie, the terror and trembling dread of sorrowe, the quaking feare of horrible visions, and of that most horrible mansion, where there is continuall weeping and gnashing of teethe, gnawing of wormes, howling crying, the lamentations of them which mourne perpetually, and the voice of such as cry, wo, wo, Wo be vnto vs the children of Eue. When the wretched & vnhappie soule, departing out of the body shal heare these things, and such like, or rather a thousand folde worse, and worse then can be expressed, when it shall beholde them & feele them, then may it sensibly vnderstand, what exceeding trembling, dread and terror doth ensue of the loue & delights conceiued in this fraile, vnconstant, & most wretched worlde. But my beloued: doe thou forecast all these thinges, and suffer none of these admonitions to slip out of thy minde. That thou maist eschue and escape eternall paine and punishment, and attaine vnto the ioyes which shall endure worlde without ende. Amen.

# A LETTER WRITTEN

## by I. P. vnto his familiar freinde G. P. teaching remedies against the bitternes of death.

When I remember your request made vnto me at our last parting, which was, that I should write somewhat vnto you, either to engender in you a meditation of contented death, or at the leaste to diminish the desire of long life: I cannot but much like & commend in you that disposition, whereby it appeareth your desire and minde is not set in the loue of thinges transitorye, but in knowledge, and in that knowledge, which of all other is most perfect and meete for a wiseman: For if that be worth the learning that is necessary, and that for euery age, degree, and sexe, all creatures must necessarily die, and no man of reason dieth better, and more lyke a man, then he that hath learned the Science thereof. And if that knowledge be worthe the learning, whereof commeth certaine and great commoditye, none can be compared with the Science of well doing, the fruit whereof is comfort, and life neuer ending. And as this knowledge is most perfect and worthie learning so haue you taken a very meete and conuenient time for the atteining of it, which is youth the floure of your age, hauing in it selfe strenght and habilitie to learne any Science, and leauing time to practise that is well learned. For as none other science profitable (being liberall) is lodenly learned, neither is it enough to bid a man though he be witty, lodenly to drawe a figure in Geometry, make a proportion by Arithmetike, be a good souldier, ingenier or other lyke (for he may say he lacketh time, teaching, and exercise to attaine such knowledge,) euen so is the science of dying well, to be learned with time, meditation and exercise. And who so

sayth

saith to a sicke man not practised herein, be cõtẽt to die, & forgo this mortal life, may heare of him againe I know, what it is to liue by experience, but to die I haue not learned, and ỳ lesson is not so easie as you think. Wherein if many would doe, as you seeme to meane, that is, to learne to die when they may best liue, they should liue both more quiet, and die better contented. And now somewhat to satisfie your desire, and to enter into this treatise, which I entend not to make long: I will keepe this order. Firste to shewe that vnto a Christian man Death is not to be fled, but rather to be desired, or at the least, well to be taken, no plague, but benefite, no losse, but gaine. Nert I will shewe what the lettes and causes be that make vs iudge otherwise. And thirdly tell how those lettes may be remoued, and our opinion somewhat changed, to thinke of Death and life as they are without prejudice that men commonly bring with them. To the heathen not knowing God, nor the vertue of the life to come the firste parte, that deathe is not to be fled, shonned, & terrible, is a lesson harde, or rather vnpossible to be taught. For life being good as all men thinke and of it selfe it is, no man can willingly leaue the good, but for the better, for otherwise he shall think himselfe, to make such a bargaine, as the Poet saith, Glaucus made with Diomedes, and change gold for copper. And bicause the heathen know not the better, (which knowledge is learned onely in Christs schole) none of their bookes though they wrote, many of the contempt of death, with fair and glorious words, could make either them selues or their heirs with right iudgemẽt, content to die, if they might liue, to leaue present life which they thought good and were content with, for an other to come whereof their knowledge was none or doubtful & vncertaine. And therefore a Philosopher among the reste most learned, said of all things dreadfull most dreadfull is death. And the excellent Orator, who in health and welth spake like a whole man, & as a man learned perswaded other, being for a tyme banished, was himselfe without all comfort.

And

And whē he drew towards death, perceiued he had said more then he coulde iustifie, and performe in him selfe.

In like case was the Emperour for wisedome so much renowmed, who approching nære to death, and speaking as hee founde cause by proofe, and triall, and not as hee before had vainely thought, said, he was troubled with the feare of death bicause hee knewe not whether he should go, nor what the Gods immortall (for so he termed them) had determined of him, vnto whome he recommended him selfe with this doubt that if they had appointed any good of him, they should nowe shewe it.

These thrée examples of the beste, with other able to fill a great volume, doe well shew that the heathen were not learned in this sentēce, and much lesse mete to be scholmaisters & teachers to them that will rightly learne it, and therefore I intend not to vse their examples, though they make a fair muster, which when I sée other men doe in this argument, writing vnto a Christian reader, I think they doe not well remember what is mēete for the argument takeē in hand, and for the person to whom they write.

But as to the heathen the ende of life and being, is and (for causes aforesaid) must be dreadfull, so vnto a Christian man it neither is nor should seeme so, vnto whom death is the beginning of life, the great blisse, the end of sorrow and mortall greife. Whereof he is not onely informed by coniecture like to be true, but assured by promise of him that can be all things sauing false, so that a scholler of Christ should rather doubt whether the Sunne shine by daye, or whether hee féele being awaked, then whether the promises made thereof bee assured or no.

Then if it be so that death endeth all sorrow, paine, misery, and trauaile, and setteth vs in the place of solace, comfort blisse and quiet, and that such, as neither hath enterlacing of the contrary, nor ende of it selfe, Who is sorye to make this change, but he that beleueth not how good it is, and how well

made,

made, or how shall we think he beleueth it to be good, and also true, who flyeth from it, when it is comming toward him, or would not haue it true in himselfe that he beleueth? Let him feare death who hath not heard of Christ, to whom Christ hath promised nought, destrous neither to heare of him, to se him, nor to be with him, whom fantasie leadeth, vanity pleaseth, lust ruleth, and the worlde blindeth, seking for rest in trouble, for ioy in sorowe, for ease in paine, for assurance, where nothing is but flitting, for contētation, where nothing pleaseth long.

But hee that is a Citizen of Ierusalem, a souldier vnder Christs banner, armed with faith shilded with hope, strengthened with Charity, who knoweth in whom he hath putte his truste, and where hee loketh for his mede. Such a one is content to vse this life as his pilgrimage, contented if it bee shorte, not offended if it be long, desiring neither the one nor the other, but still loking to his home, bearing with the rest, because he appointh his quiet there. Vnto him (because Christ is life) death cannot be but gaine, because he findeth that hee seketh, and attaineth that he loueth, content to leaue the worlde which loued him, or which he loued not, whose commodities if he sought, he founde nothing but either occasion to enuie them he should loue or to striue with them, that would enioye them as well as himselfe, to be angry with them that kept him from the attaining of them, whom being men hee should embrace. Yea though he hated nor misused no man (which is hard in that cause to auoyd) yet louing the worlde & the commodities thereof, he founde meanes whereby he was moued, to forget his iourney and the ende thereof, to make his Inne his home, to sit downe before his wayes ende, to turne his loue from the better to the worse, from heauen to earth, from God to himselfe, or rather from and against himselfe, to thinges vaine, which first would make him worse the they founde him, and afterward leaue him when he began to loue them, and leaue him in that euill estate they founde him

not

not. So if the world doe vndoubtedly hurt them that loue it, and be but paine and trauaile to them that loue it not, because they haue no delight nor pleasure where they loue not, then followeth it, that loue is onely to be bestowed on God, and that man must desire to bee where his loue is, for so nature moueth if the loue be true. And surely if there be in vs the true charitie and loue of God, we cannot be afraid, of ỹ which bringeth vs to him, nor loth to heare of ỹ, without which wee can not come to him. And if there were no more benefit in deathe but that he maketh an ende of sinne, sith sinne displeaseth god and charitie willeth vs to loue that he loueth, and flee that hée hateth, we can neither be afraide nor ill content with deathe, which bringeth vs out of the occasion of sinne, and daunger thereby to displease God.

And although this seeme vnto many harde, and vnto some almost vnpossible, measuring all other by their owne sote, ỹ any man who may enioye life should be content or desirous to leaue the same, yet it is not onely approued most vndoubted & true by the teaching of holy scriptures, whoman can deny but also bythe example of infinite martirs, whereof each countrey hath great numbers, who hauing libertie to fly and therby to liue, inflamed onely with the charitie & loue of God, were not onely content to be taken, but offered themselues for his sake, whom they loued, and that not onely men, in whome naturally courage is, but women and children, whose weake sexe & tender age declared more plainely what true and harty loue is able to worke, which as it brought Christ downe from heauen into earth, so being truely rooted in man it is able to draw him from earth, into heauen, without respect had to himselfe or any thing that is his.

And this much spoken of the firste parte, doth now we make the way open to bring in the second, for it may be said, if ther be any meanes to take away the feare of death, and diminish the desire of life, who should atteine to the same so soone as Christian men?

And

And sith we be all of that number, howe commeth it then to passe that so fewe are contented to die, and many so afraide thereof, that willingly heare other speake of it.

To the which question, although I might in fewe wordes aunswere, and say that there lacketh in vs that liuelye and perfect loue of God and the lyfe to come, which should be in vs and was in them of whom I spoke. Yet to make this pointe more plaine (for it is lesse to say all then to touche eache parte of all) I finde three causes especial that make men desirous to liue, and loth to die.

1 The one is our weaknesse which semeth to haue some excuse, because nature desireth the conseruation of it selfe, and abhorreth dissolution which both taketh away our being, and also bringeth with it great greife and paines, which men seeing in other and flying in them selfe, feare death, whose seruaunts and messengers they are.

2 The second cause is, either the lacke or the small quãtitye of faith in vs, whereby wee beleue not, or faintly beleue the meruailous promises of incomparable blisse promised by GOD vnto his faithfull, after this transitorye and present life.

3 But the greatest cause is the third, which is a loue and sweetenesse conceaued of this life, the goods and commodities of the same, wherewith who so is possessed, it cannot be auoyded but vnto him the verie remembraunce of death which taketh from him that he loueth, must be sower and bitter, as the scripture saith. To say somewhat to these three thinges which maketh life sweete and death sower, is the thirde parte of my matter, which I promised to entreate of.

And for the firste, which is a naturall weakenesse ingendring of it selfe the feare of deathe, wee cannot say it hath no power in vs mortall men, sith Christ our patron being more than man confessed to haue some feeling of it in him self. But if we consider that he was weak to make vs strong, who gaue the onset, and made the conquest of death and weakenesse, &

that not

that not for himſelfe, but for vs, and in our nature, ſaying afterwarde to vs, be bolde and feare not, I haue made a conqueſt of the world, And that he hath by taking on him our nature marueilouſly ioyned & incorporated vs vnto him, ſo ý by grace and participation that is true in vs, which by perfectiõ of nature was true in him, then find we that this weakenes remayneth not as before in his force, but is inforced and coũteruayled by a ſtrength giuen vs beſides our ſelues, which becauſe we ſhould firmely beleeue, not to be imagined or onely in words, but true & in deeds, God hath ſhewed it by the example of thouſãds of his martyrs, not flying as before is ſaid, but deſiring death, not fearing but contemning it, triumphing in torment, conquering in weakenes, not ſaying, ſad & heauie is mine heart vntill death be paſt, but, I deſire to be in the feeling to begin to liue, ſweet is the torture, cold is the fire, dull is the are, for what is there in death dreadfull vnto a faithfull & chriſtian man, is it the diſſolucion of the bodie? that a chriſtiã man deſireth: who is able to ſay, I long to be diſſolued: is it that death bringeth an ende of life & being here: ý is not much to him that knoweth he hath another life to come, in compariſon of which this is no life but death, no ioy but ſorowe, no eaſe but trauayle, no quiet but miſerie. So that either there is in deed very ſmall & weake faith in vs to beleeue Gods promiſes infallibly made to all his: or if we do aſſuredly beleeue them, the greateſt feare in that behalfe is paſt, for he that looſeth his life temporall, findeth eternall, goeth from labour to reſt, from the ſea into the hauen, from weaknes to ſtrength, from ſickenes to health, frõ death to life, from ſinne to iuſtice, from ſorow, heauines & paine, to the place where there is no griefe nor ſighing, thoſe former parts are then paſt. Let the heathen feare to die, who may truely ſay, I knowe not whether I goe, nor what is ordeined for me, to what end the gods haue created me, whether it be good or no, who are borne in ſin, and not new borne in holines, who haue neither teaching or knowledge of life, neither promiſe of the ſame. But a chri-

stian man being taught that death is the entrie to life, that he is ordeined to liue with Christ, created to be partaker of his glory, regenerat & sanctified by him, with promise of blisse inestimable, if he after all this returne to the same loue of life & feare of death that is in the gentile, what doth he then else, but practise to become a gentile & heathen again, selling away his inheritance for lesse then a messe of pottage, & renouncing his priuiledge whereunto he is singularly & especially called.

But as we haue sayde before, weakenesse may be a great cause to make a man feare death, & lacke of beléefe a greater, but yet are they not the greatest, for perfect loue ouercōmeth weakenes, increaseth & reuiueth faith, where loue is whole & sound, the rest is soone recouered, if it be lost, or increased if it be decayed. But if loue be either deuided betweene God and this world & life present, or wholy translated from God vnto thinges transitorie: how should a man be content to part frō that he loueth, and séeke that he careth not for, sith it is so true saying, that where the man loueth, he liueth, and vnpossible is it that who so is delighted here and possessed with the loue of this life, should willingly beare of death, which can onely be welcome to them, that thereby desire to be with Christ, whom they loue better then themselues or this life, & so can be content to leaue the good for the better, their welbeloued for the best beloued, or that they esteeme light for that which they entirely and tenderly loue: For if it be asked what is the thing of such force that is able to make a man content to forsake his goods, his liuing, himselfe and his life if we will answere truely and in few wordes, we must say it is loue & nothing else, which whersoeuer it be fastened, maketh all other things seeme nothing in comparison of that it liketh.

And herein to vse some examples, it was none other thing that made the Philosopher to cast himselfe into the burning fire of Aetna, nor ỳ Romain gentleman on horseback to leape in where the earth gaped, the young man after the reading of Platoes booke, to breake his necke, so many captaines & souldi-

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ers willingly and wittingly to goe to their death, but loue. They loued some thing better then life, the wiſest their countrey and friendes, whom they would preſerue, thother fame, and as they called it immortalitie, the lightest vayne eſtimation and glory, but euery one somwhat wher with they were ledde.

Sith then loue is of such force, as the same is able to bereaue a man not onely of his goods and treasure, but also of his life and that by his owne will and consent, the right way to learn contentedly to receaue death when God sendeth it, is to learn to employ well and fasten our loue where it should be and is due, that is, vpon God, and the lyfe to come, loving that only for it selfe, and other thinges so much and so farre, as we neyther change nor remoue that out of his place, which lesſō if it be not only beleeued but practised, maketh the life godly and comfortable, and the death easie. And whosoeuer marieth him to the loue of the worlde, following the desires thereof, & making ẏ desires of it his delight, that man may speake boldly of death vntill it come. But when he shall stand vpon his gard to receaue the assault, he must & will vndoubtedly shrink and shew himselfe a weake souldier, lacking the armour that should thē defend him, for if fayth his buckler bid him be strōg and thinke vpon the conquest, that Christ his captayne hath made, & vpon ẏ tryumphe that is prouided for him, is owne hart and conscience, which is nearer him then his armor, will say, all that is prouided for such as beare their loue and true heart to their onely captaine, whome they promised to serue, for such as before in the time of their seruice did resist his enemy and his attempts, and not for such as yeelded themselues prisoners vnto him, content to be in his Campe, and to fight vnder his Banner. His sword which is the worde of God, being not well handled of him before, nor much occupyed, will then agree yll with his hand, and he for lacke of exercise, not able to giue a strong blow therewith, his curates of chastitie so thin, that each dart and arrow shall perce it, his helme of hope

of vnlyned, neyther well fitting to his head, nor able to kep of the force of the bill. Is it possible thinke ye ỳ a soldier thus armed and besides this not exercised in feates of war, should withstand a mightie, strong, practised and well armed man? no verely: he wil either runne away, if the ground serue him, or with shame be taken prisoner and captiue.

When I consider the maner of dying of such as were in Gods fauour, of whom we reade in the Scriptures old & new and cõpare our selues with them, how we willing, ready & glad they were to leaue this life, how loath, backward & sory, we are for the greater part to doe the same, I maruaile we should be called one mans children, that are so vnlike in condition.

Moses being tolde he should no longer liue, & therefore to prouide his successour, did with his own handes order and appoint Iosua without complaint, sorow or token of griefe, prouiding for them that should liue, as it were nothing thinking on himselfe.

Isaac bad his sonne goe hunt, prouide & get him meat, that he might blesse him before he dyed. The like contentation appeared in Iacob, Tobias, Dauid, and sundry other whom we find not onely neuer to haue shunned death, but contentedly to haue receaued it. The loue they bare vnto God and his wil in their life, kept them from disordered loue of the worlde, & from the common sinnes and vices, which men for worldly thinges commit, & being not troubled with conscience and remorce thereof, sawe no cause to shun and to feare death. And as this loue of God and his will, encreased in the newe testament, where the holy Ghost, the spirite of loue, was and is more plenteously powred into the harts of the right beleeuing. So that loue of life decreased, and the desire of death increased in the best professors thereof, the Apostles and martyrs infinite, not onely contented to leaue this life, but also desired death, who receiuing the faith and Gospel, and being taught thereby to conforme themselues to the life & image of Christ, did with perfect faith, plenteous charitie, and full hope com-

mend

mend themselues to the will of God, and the expectation of the life to come, which they knew was prouided for them that loueth God, neyther is there any other cause why we dye not like thē, but because we liue not like them, we feare death because we liue not well, some more & some lesse, according as the order of our liues hath bin, and who so saith the maner of death is a touchstone to way the life, is not much deceiued, I will not say but many men may dye well that liueth ill, for mercie is aboue iudgement, but none content to die, but hee that by death loketh to be with Christ, which is he that by his life sheweth that he knoweth & loueth Christ, without which loue the more faith at that time, the lesse comfort. For fayth teacheth Gods mercie and his iustice, & if iustice be all against vs, eyther faith ingendreth in vs sorow of such a life, and so repentance which is good, & an entry toward life, or if it engender not an earnest repentance, it bringeth nothing to comfort, ease, and relisue vs, but all contrary.

And therefore he that will liue in continuall meditation of death, which is the way to make him a familiar, & so no dredfull gest, nor stranger, must liue in loue. I meane the loue of vprightnes, honestie, cleanes, iustice & integritie, doing good where he can, & hauing intent to hurt none, getting vprightly to sustaine him & his, & of that remaineth, departing liberally to the poore as he seeth cause, & is able, to such a man the remembrance of death cannot be vnpleasant, for it shall neither take him vnprouided, neither bereaue him of any thing wher with he is disorderly in loue. Such a man liuing contentedly in the place wherin he is called, & trauailing carefully to fill & satisfie the same, when death approcheth, doth meekely say to God with Christ, I haue done the worke thou sentest me to do. And albeit there hath bene much weakenes & many infirmities in his trauell & accomplishing that worke he was sent to doe, yet with a great indifferencie, he shalbe able to vse the words of the vertuous & learned Bishop, neither haue I liued so among you, that I should be ashamed to liue, neither do I

feare

feare to die, vicause we haue a good Lord and maister. The man so liuing, and so thinking is onely happie, neither troubled with inordinate desire of highe estate, which he taketh but for a place to trauaile for many, neither afrayed to bee in meaner then he is, knowing that wherfoeuer God placeth him he hath his worke to doe, wherewith he may please him, euer quiet, content to die, and not vnwilling to liue.

But here some man may say, although he be not disordredly desirous of life, yet can he well be content to liue, thoughe not for himselfe, or for his owne sake, yet for others, & therein wisheth nothing vngodly, but decẽtly to keepe the place wher vnto he is called, which he can fill, if not better, yet aswell as an other man, to helpe such as neede him, to bring vp his chyldren, to see them disposed, and finally to bestowe the benefitts that God hath lent vnto him, he that maketh this obiection, & lieth not on him selfe, is not of the worst sorte, nor much to be misliked, vnto whom neuerthelesse it must be aunswered, if his desire be to liue for others, who by him may be the better he must consider that well doing is not all his owne, wherof though man be the minister, God is the giuer, and who will dispose him selfe to doe many good, and none hurt, and so continue God knoweth, man knoweth not, but this man knoweth that without Gods giuing he doth it not and wel knoweth he also, that happie had bene Salomon if he had bene takẽ in his youth, and well doing, the like may ye reade of many, and say by experience of some. and whether he would be one of them by long life. he knoweth not if there were no daunger, it should not haue bene written, He that standeth let him take heed that he fall not. If he think there were no daunger, in him selfe, then is he proude, and like to be one of them that would fall, if he doubt, then it is wisedome to put himselfe to him that knoweth.

And sith he knoweth and is sure that after death no sinne is done, better is the choice to goe with safetye as Gods seruaunte when God willeth, then in continuance to put in a

hazard

hazarde, which if it go amisse, at the end cannot be recouered, nor the losse redoubled. Deepe in paine lye manye, who by long life fell into sinne, and thereby into their dãnation who had then dyed in their youth, had liued with Christ, and how muche they bewaile their long life, and the occasion of their pain, no tongue can tell, nor harte think.

But to returne to the matter, if he say he would doe many good in long time, and liue according to his place and calling, let him shewe that in the tyme he hath giuen him, and if in so doing, he be taken, sith he may say to God, I haue done the worke thou sentest me to doe, and when God calleth him away, he knoweth there is no more appointed for him to doe, he knoweth also ther is no more cause for him to liue, bicause desire of doing good was the onely cause why hee would liue, His children are Gods more then his, who leaueth not the seede of the iuste, who calleth himselfe the father of Orphanes, and iudge of Widowes, whose blessing if they haue, they shall prosper, though they lack a mortall father.

And yet doth not such a man lacke wife and freindes to whome he may commit the care of children, and if his freinds will doe so much for them at his request and recommendation why should hee mistrust the prouidence of almightie God, his helpe & direction, if he carefully commmend them vnto him?

Yea may he not recommend them vnto him by whome he himselfe liued, wife and freinds, wit, strength, goods and reuenues, with other like, which to inioy men desire to liue, good gifts are to be taken at the giuers handes, and so long to bee kept as may stand with the giuers will, and good contentatiõ but as no ciuill gift deliuered vpon condition may curteously be required beyond and against the giuers minde, although he be our equall, or inferior, so Gods gifts who ought no mã ought, and giueth all without cause, haue much more this cõdition to be rẽdred at his cal, freely & willingly as they were deliuered, or rather lent, which gifts of his as loue tokens,

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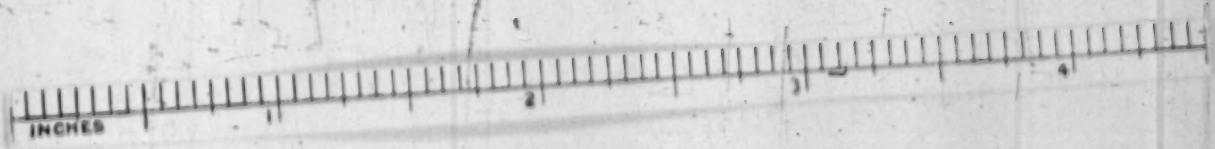
ſhould not ſerue to make vs wiſh long to be frō him, for then is his loue il recompenſed, but ſhould make vs deſire to be wᵗ him, and to ſee him, of whome we haue receiued them. As the Prince, who ſendeth to his ſeruaunt being in a forren contrey farre from him, Iewels pretious in token of remembrance, doth thereby moue a kynd and louing ſeruaunt the ſoner to re turne to the preſence of ſo good and mindful a Lord, eſpecially if the preſence of his ſaid Lord ſhalbe infinitely more worth to him then al his former tokens, for although it be not blameworthy for any man to vſe Gods gifts, and to delite in them, yet if he loue the giftes, & forget the giuer, he is very vnkind, & if he loue both the giftes and the giuer, vnleſſe the one loue ſo far ſurmount the other, that in compariſon of the greater, the leſſe be drowned, and appeare nothing, that loue is diſordred, taking good for the beſt, and reſting where it ſhould begin. I leaue here vnſaid, that health & ſtrength of bodye may impaire by ſickenes, wife by loſſe of death, and freindes turne to enemies, goods and reuenues caſuall, ſuch as may decaye, or without deſerte be taken away to the occaſion of great heuineſſe and ſorrow, of al which who ſo maketh otherwiſe his accompt, is farre deceiued, ſo that to leaue them whole vntouched of any miſhap before rehearſed, and many other that may chaunce, is not loſt but gaine. This haue you made me in an argument, handled by many men excellent in vertue, learning and wit, put my pen to the booke, that is to ſay to paints after Apelles, and graue after Liſippus, which wiſe artificers euer ſhunned to doe. Wherein as loue hath cauſed me to doe againſt my will, ſo muſt the ſame moue you to beare withal that is too litle, or too much, and ſo amiſſe, which is al I feare. And therefore doe recommend the ſame to be corrected by mē of better iudgement, and your ſelfe vnto the tuition of the almightie.

FINIS.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